

The Baptist Record.

"THY KINGDOM COME"

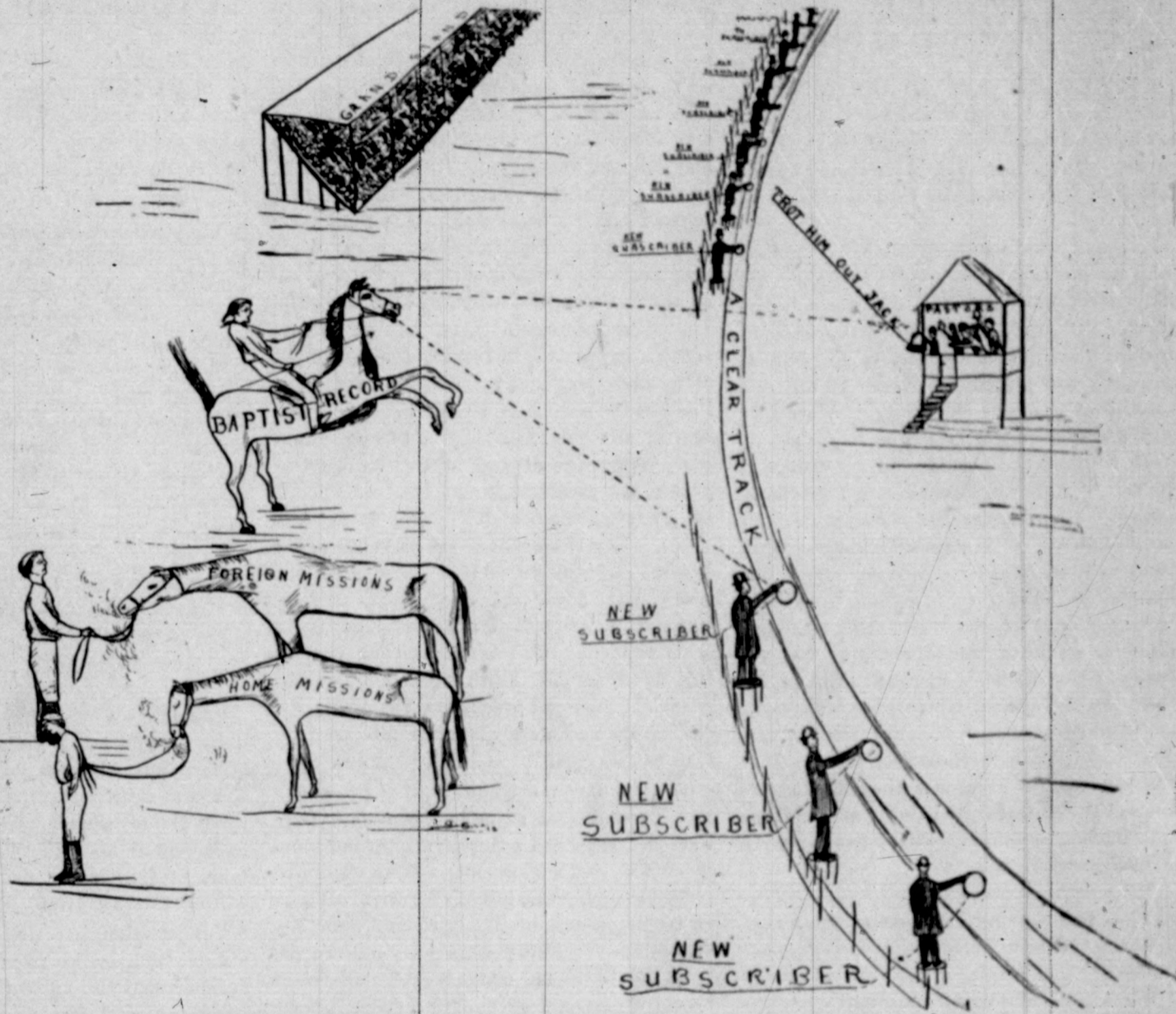
OLD SERIES, VOL. XXXVI

JACKSON, MISSISSIPPI, MAY 16, 1912

NEW SERIES, VOL. XIV, NO. 21

We Are Ready

The Business Manager has his own way of expressing himself. This picture is his conception of the present situation in our Mississippi Baptist work. The mission "horses" have had their race and though tired, have come out well. The Baptist Record is just entering. You can see what his eyes are on. The track is good, the judges are ready to tap the bell and there are plenty of subscribers to get and we are going after them!



Kingdom Briefs

The editor preached the commencement sermon for the Columbia high school Sunday. They have one of the most progressive towns in the State. There were sixteen graduates, about an equal number of young men and young women. Prof. Griffith proves a good school man. Our stay while there was with Brother and Sister Farr, who are rejoicing that the new church building is already begun. They expect to worship in it by the meeting of the association this fall. Brother Drummond has an A-1 Sunday School and they are a magnificent lot of people.

Some things seem to be worrying our Northern Methodist brethren in their general conference. The bishops have recommended

the removal of the ban against dancing, theatres and circuses because it is not observed. Also it bothers them that their own people criticise their form of government; and there seems to be dissatisfaction with the length of time that a preacher shall be allowed to remain in a pastorate. Why not let each local church attend to its own business?

A Baptist pastor has discovered that of the residents in Back Bay, the aristocratic quarter of Boston, only one-fourth the families have any children at all. Of these the larger number have only one and none have more than six. Poor people! Children are an heritage from the Lord; "blessed is the man who hath his quiver full of them."

On Wednesday night, May 8th, the two Baptist churches of Newton united to make one church. This is an evidence of brotherly love and unselfish purpose to put the interests of the kingdom of God first. The

two former pastors, T. J. Miley and J. P. Culpepper have done great service there and manifestly left matters in good condition. Brother Culpepper goes to Poplarville where his friends in a former pastorate welcome him. Brother Miley will continue to live at Newton preaching for other churches. He has the fourth Sunday unemployed at present. He is known as a good preacher and true as steel. May the Heavenly Father guide the new church to the right man and greatly bless their work.

Our Mississippi brother, J. W. Gillon, is making good as missionary secretary in Tennessee. This year just closed the Baptists of our sister state gave \$56,997.00 for home and foreign missions. To be sure, that isn't like the \$69,677.00 that Mississippi gave, but it is much better than any previous year, and considerably above their apportionment. Here's our hand to you, Brother Gillon.

CONTRIBUTED ARTICLES

Weekly Sermon.

Comfort for God's Children.

By J. W. Lipsey.

"Comfort ye; comfort ye my people, saith your God."—Is. 40:1.

(I) **RESIGNATION TO GOD'S WILL.** Here are two beautiful stories. The first was of a blind man who manifested God's works. The other was a poor erring Christian who was chosen to feed the flock of God.

The man who was born blind. Oh, that blind people could understand that they are God's elect to manifest God's works somewhere. If our Lord should make us footstools, let each give comfort to the feet at which we are placed. Were I an ox I would bear the yoke cheerfully. Were I an eagle I would glorify Him who reigns above. Were I an angel I would cast my crown at His feet. Absolute submission is high Christianity. The beggar can serve as well as the millionaire. A man with natural sight could not have rendered this service. The disciples asked a queer question, "who did sin this man or his parents that he was born blind?" Neither, said Jesus, but that the works of God be made manifest in him. He could not have sinned before he was born; nor could God afflict the child for the parents' sin. To man it seemed strange that this babe should be born without sight. It was sad to the father and to the mother, that their darling should sit in darkness for forty or fifty years. But

"God was moving in a mysterious way His wonders to perform."

When the fulness of time had come his Lord called for him. He was the Lord's chosen for this especial occasion. "God has need for the poor; He can use the rich." Oh, thou afflicted child of God, thy Father has need for thee. Every stone has a marked place in the temple. Let your life be what it may, offer it to your Lord for service. The rich may give money when God needs service. Dollars could not do the work of the blind man.

(2) Peter was a poor, wayward Christian. In subjective Christianity he was weak. But yet Peter was not void of worth. The unjust steward was poor material out of which to make first class Christianity. But there was something in him which his Lord commended. It was cleverness, shrewdness. The Master did not recommend his dishonesty. Cleverness is something like a gun. The danger is not in the machine, but in the way it is pointing when it does go off. Peter was not a bad, dangerous man in himself, but the trouble was in the way in which his head was turned when he did go off. All men's cleverness or shrewdness does not run

in the same line. Paul's was in law. James' was in moral character. John's in subjective Christianity. Peter was shrewd in speech, suggestions, reproofs and exhortations. This cleverness happened to be pointing in the wrong direction, and Peter rebuked the Lord Jesus. The Master ordered the Satanic spirit to get behind Him. Peter's shrewdness was all right, but his head was all wrong. Christ admired the one and despised the other. He knew where to emphasize Peter's cleverness. But he first showed him his weakness. After all your boasting do you think you love me more than these, my other disciples? Peter evaded the question, but affirmed his friendship. The Master charged him to use his talents and his experience in feeding the sheep. Let alone dictations and act the shepherd, was the Lord's advice to clever Peter. Feeding the sheep is the object of this discourse. Some years ago a good brother said, "Our pastor has preached for us two years but I have never got a crumb." Let us consider

(1) **The Food that Gives Strength to the Flock.** The Word of God carries divine ideas to the head and the heart of man. Christ is the bread of life that came down from heaven. The Word of God declares this good news. Faith takes hold on the gospel. The soul grasps the gift. We become more and more confirmed into the likeness of His Son. "It is all of grace."

The ordinances are not means of grace, neither do they seal us unto salvation. Baptism and the Lord's Supper are grand monuments in God's kingdom. They are indispensable to growth, but they were never given to obtain grace. They remind, but they do not feed. The promises of God are the basis of Christian comfort. Peter called them "Great and precious promises." None but the Son of God could make the following declaration to man:

"Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

Here is an invitation, "Come unto me." A class invited, "heavy laden." A promise is given, "I will give you rest." The Christian life will lead to rest. Nothing is disagreeable in the Christian requirement.

None object to rest, but many oppose the means or manner of obtaining it. He who proposes to bear our burdens simply requires our consent and approval.

THEORY OF CHRIST AND UNION WITH CHRIST.

Our theory of Christ is what we think of Him, and our union with Him is what we are in Him. Pilate had a theory of Christ but he had no union with Him. Infidels know of Christ historically, but are strangers to Him by vital union. Objective Christianity

has a knowledge of Christ through one or more of the five senses. Subjective Christianity knows Christ through the power and demonstration of the Holy Spirit. The head is the author of nominal Christianity, but the power of God makes us wise unto salvation. Friendship is a grand theory, but the friend is our need in trouble. The bread of life may please the head, but it is God's food for the soul. The Jews knew Jesus quite well, but unless they ate His flesh and drank His blood they had no life in them. On the cross the two thieves knew Jesus, the one in bitter scoffs, the other in Paradise. Nominal Christians may seem to live without oil in their lamps, but when the bridegroom comes the lamps must be trimmed and burning. For comfort in life "there is no friend like Jesus."

Vital union with Christ is all of Christianity. "Abide in me, and I in you, and ask what ye will and it shall be done unto you." This union is the channel through which all blessings flow from the throne of God. Then let us plant our faith on this rock and sing: "It is well with my soul." As the eagle cannot soar without wings, neither can the soul have peace with God without vital union with His Son. To abide in Christ and He in us is life and solid comfort. Then we can say:

"Like the song of a mother who soothes into rest

The tired child lying at peace on her breast."

Subjective Christianity trusts God in the dark as well as in the light. Job said, "Though He slay me, yet will I trust Him." This was faith that "took no denial." The three Hebrews who were cast into the furnace feared no evil. They knew not the mind of God in the matter, but they were willing to trust Him.

"If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

Their minds were settled. If God saw it best He would deliver them from the furnace. Otherwise they would rather take God in the furnace than the world out of the furnace. But God says, "As your day so shall be your strength." Their day was the furnace. God poured the strength into their faith. They were sure of victory. To human appearance the situation was exceedingly dark. As to the subjects they feared no evil. "If God be for us, who can be against us?" Our God is as able to save us now as He was when the furnace was glowing.

So it was with Daniel in the lion's den. Neither asked God to deliver them from the furnace nor from the den, but each was sure of deliverance from the savage vengeance of the heathen.

"And when he came to the den he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, ser-

vant of the living God, is thy God whom thou servest continually, able to deliver thee from the lions? Then said Daniel unto the king, O king, live forever. My God hath sent his angel and hath shut the lions' mouths, and they have not hurt me. I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel, for he is the living God and steadfast forever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end.

He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions."

God does not always carry us around or over our dangers, sorrows and troubles. He has as much interest in our chastisement and improvements as He has in our pleasures—perhaps more. The four Hebrews saw the providential hand beyond all which they had ever conceived.

PROMISES THROUGH ISAIAH.

1 "Fear thou not, for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

2 "In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old."

3 "For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee."

4 "And even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you."

These four promises are sure and steadfast. Here the Christian may pause and draw comforts from the wells of living water. In these four promises the soul can find much rest.

1. We are admonished, "Fear thou not." Perhaps, nine-tenths, if not all of our spiritual troubles arise from fear. It made a coward of Peter, a traitor of Judas, a miser of the man of one talent, a coward of King Saul. The men of success are those who would face lions and furnaces. Call the roll of a few.

"And what shall I say more? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephtha, of David also and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again, and others were tortured, not accepting deliverance; that they might obtain a better resurrection."

"Fear not," says the Master. The command is very great, but the reason is heart-touching. "For I am with thee," says the Creator of the universe. The man who would fear when God is with him should resign his manship. Think what he will do for you. I am thy God; I will strengthen

you; I will help you; I will uphold you. Is that not enough for us? "If God be for us, who can be against us?" 2. Consider the second promise from the evangelical prophet. In the margin in the American Standard Version is given this rendering: "In all their adversity he was not their adversary." As David said: "My cup runs over." Who has a heart large enough to contain this "exceeding great and precious promise?" I know of only one reason why the good Lord should give us such a precious statement. That reason is that He wanted to show us that His grace is larger than our visions. We have adversities, but He is not our adversary. We have afflictions, and He becomes our partner. Are we sick in bed? He is by our side. Are we hungry? He has the purse of heaven, and the cattle of a thousand hills. Are you bereaved and in great trouble? He weeps with you as He did at Lazarus' grave and over the doomed city. He uses His angels as ministering servants for His suffering children. In His love and pity He has redeemed us and obligated Himself to care for us all the days of our lives. What is there in us that the "Lord our God will bind Himself to take our hand in His and hold us up in our stumbling path?"

4. There is a promise to the aged servant. None need the providences of our Heavenly Father more than that class of His children who have ripened for the paradisaical life. The young world may crowd out the old, regard them as back numbers, grow weary waiting on them, but the Lord remembers the number of their years, and keeps an account of their gray hairs, and awaits His own good time to gather them home to their fathers. Not a hair of their heads shall perish. They are leaning on the everlasting arm.

(Concluded next week.)

A Visit to Blue Mountain.

It was my privilege and pleasure to preach at Blue Mountain May the 28th. It was the last day for rounding out their offering for foreign missions. The entire contribution amounted to \$717.00, this being by far the largest contribution to this cause in any one year of the church's history. The church has always been a good giver and during a whole generation it has contributed as much to general denominational work as it has spent on itself.

But great as the gifts of money have been, the direct work of the church in propagating the mission idea has been even more important. Blue Mountain has been a school of missions. Of the ten Baptist women who have gone from Mississippi to the foreign fields, six of them have gone by the way of Blue Mountain College. For more than a generation this school has been one of the greatest assets Baptists have had in the State, if indeed it has not been the greatest. It stands for the best type of education; excellent mental, moral and physical training directed by distinctly Christian motive toward the highest individual and social service. Never in all of its history has it done better work than it is doing today. The church at Blue Mountain has kept

pace with the progress of the college. The two have stood shoulder to shoulder in the great work of applying Christianity to the needs of the whole world. One almost envies Doctor Lowrey the magnificent privilege he enjoys of presiding over such an institution made sacred to him by the self-sacrificing service of his illustrious parents who founded the school, and by the no less excellent work of his brothers and sisters, who, with himself, have carried it on through the years. In addition to this he preaches every Sunday morning and evening to an audience from six hundred to nine hundred, a majority of whom are young women and young men. To stand before such an audience is in itself a great inspiration. Dr. Lowrey looks at home in his old place, feels at home, and is at home.

It was my privilege to present the work of our hospital. Through the kindness of Dr. Lowrey in going with me privately to a number of our friends there, a good subscription was received. He not only gave his time but also made a good contribution himself, and this, in spite of the fact that the church had given a very large sum to the Memphis institution and had also largely increased its offering to missions.

May this generosity on the part of Blue Mountain provoke many other churches to love and good works, and especially may they feel that if Blue Mountain loaded heavily as it is with other denominational work, could yet put on its list the Mississippi Baptist Hospital, that they cannot afford to do less.

Long live Blue Mountain to be an ever increasing blessing to the world.

J. N. McMillin.

A Worthy Example.

A card from Rev. M. J. Derrick, of Coffeeville, brings the pleasing announcement that he has decided to make June "hospital month" in all of his churches. He will present the Mississippi Baptist Hospital, take the collections and subscriptions, whether the secretary is able to be with him or not.

That sounds like business! If two hundred other pastors in Mississippi will do the same thing with their churches, the success of the work will be assured. Will they do it? Never before has it been so impressed upon me as during the last month or two that the pastors absolutely hold the key to every denominational work undertaken. But unfortunately, many of them seem to think that a key is made only to lock the door and not to open it. Yet I am fully aware of the fact that conditions make all of our work just now very difficult. I am not complaining. I only wish that many would do as M. J. Derrick is going to do.

J. N. McMillin.

Brother E. D. Solomon, of Hattiesburg, says he is not going to quit until he gets The Baptist Record in every family in his church. Well, it won't be long until it is done if things go on as they have been recently. There's something bracing in the atmosphere of Hattiesburg, but Brother Solomon had the spirit of it before he got there.

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A PROBLEM IN ADMINISTRATION.

We have sometimes flattered ourselves that Baptists have in their district association meetings a better means of reaching and influencing the masses of the people than any other denomination. There is truth in this and yet we have not made use of our advantage in this matter, as the shortcomings of our people in the general denominational matters clearly indicate. There is need of overhauling our machinery, for the time has come for some changes in our mission methods. The question of administration must be studied out and the wisdom of our boards and other brethren sought to bear on the business of enlisting the churches and every member in the work. We are not reaching a great body of our people, but only a minority of the great Baptist army in our Southern Baptist convention. A trip through Mississippi including country churches and city churches will convince any interested observer of this. We cry aloud, but our voices do not carry to them. We publish good literature but it does not go to the people who are most in need of it. Many of our strongest churches yet need a great awakening in mission interest. In attending a large number of associations last year it was painful that in many of them there was nobody to speak for home or foreign missions with full and throbbing hearts. Here in these departments we need men who are specialists, men who believe profoundly, who know the needs, and whose spirits burn with zeal and whose tongues are as flames of fire. Pastors can do good service and vice-presidents have been of great assistance, but the work now requires men who give their

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whole time to thinking and praying and reading and talking nothing but missions. This will require a largely increased force and that is exactly what we need. We can't do a million-dollar business with a hundred thousand-dollar equipment. There will be kickers, of course, but we can't afford to waste time listening to these pedal artists. A few years ago we were only doing half the work we are now and we have not enlarged our forces proportionately. Our State secretary needs an assistant, not to have charge of a special section of the State but to specialize in certain lines of work. The Home and Foreign Boards need, if not a paid secretary in each state, at least district secretaries who shall push the work in their fields.

Central Association has been greatly helped by the every-church campaign of education. And the whole Southern Baptist Convention would greatly profit by a similar campaign. This sort of work needs somebody to look after it and to push it, not in a meddlesome bumptious way, but in a brotherly spirit and in the power of a divine and burdened love for souls.

The returned missionaries, some of them can be used to good advantage in this work. Evangelists of the Home Board or a similar company could employ some of their time profitably here. But there ought to be somebody whose business it is to secure the co-operation of pastors and churches. There is reason to believe that this idea is taking hold of the minds of the brethren on the Boards and off. May the Lord give us wisdom to work it out according to His own will.

NOTHING TO HIDE OR BE HID.

On two different occasions, or under different conditions, Jesus used words almost the same but with an entirely different application. In Matt. 10:26 He says: "There is nothing covered that shall not be revealed; and hid that shall not be known." In Mark 4:22 it is expressed perhaps more strongly thus: "There is nothing hid save that it should be manifested neither was anything made secret but that it should come to light." In Luke 12:2 the words are identical with those in Matthew, but the meaning is different. Here Jesus says, "There is nothing covered that shall not be revealed and hid that shall not be known."

In the first case he is speaking of God's purpose to reveal His truth. In the other he declares the purpose of God to reveal the hypocrisy of men. The first is a promise of all truth for all men. The second is a warning of exposure for the hidden iniquity of men's hearts. The promise is followed by the command: "What I tell you in the darkness, speak ye in the light; and what ye hear in the ear, proclaim upon the housetops."

The warning is also followed by the prediction: "Whatsoever ye have said in the darkness, shall be heard in the light; and what ye have spoken in the ear in the inner chamber shall be proclaimed upon the housetops."

God has nothing to hide; man has nothing

he can hide. The Father desires the fullest manifestation of Himself, longs to make Himself known, makes the revelation conditional only on our capacity to receive it. If thine eye be single thy whole body shall be full of light." Single hearted devotion to God opens the way for the full knowledge of Him. This devotion is shown in the purpose to proclaim His truth. Give and it shall be given you. According as ye measure it shall be measured to you. Nothing hides God from us but our own sin and indifference. He will show us as much of His glory as we are able to endure.

On the other hand we cannot afford to hide sin in our hearts or be insincere in our lives for it not only keeps out the knowledge of God now but is certain to suffer exposure in the end. There can be no worse hell than the exposure of our sin, making it manifest to the sinner himself and proclaiming its ugliness to the world. The torment of the lost is in the presence of the Lamb and the holy angels. It will help us to remember that there is nothing hid that will not be revealed.

The brethren have helped the editor greatly by their words of encouragement. They are treasured in his heart and make him humbly ambitious to do his best for the cause. Now he wishes to ask for some other help. Many of the brethren are capable of enlarging their sphere of usefulness by writing short articles for the paper. The Record is not merely what the editor makes it—it is what we all make it! He that hath a vision let him tell the vision. Don't be over modest; don't stop to apologize; just step up and speak out! It doesn't have to be long to be good. In The Record there is no rule against several speaking at once! Help to make the paper better and yourself more useful.

We notice that R. C. Eddins, who has been working with Rev. W. S. Wiley in Oklahoma, is open to engagements for work in meetings as a singer for this summer. Any preacher or church wishing such help, may write him at Sedalia, Mo. For information about him, write Dr. W. S. Wiley, Muskogee, Okla.

Three cheers for Pope! Rah! for Mississippi College! On Friday, the tenth, great crowds of students went from Mississippi College, Millsaps College, University of Mississippi and the A. & M. College over to Meridian for annual field day in athletics and the intercollegiate oratorical contest. Our boys did well in the general field sports, but excelled in speaking. Brother S. G. Pope, one of the ministerial students, represented Mississippi College in the contest with the other three colleges and came back with the medal. He got the best grade, both on manuscript and delivery. We have asked him to furnish our readers with a copy of the speech that took the medal. The people of Clinton who didn't go to the contest, were waked before day the next morning by the ringing of all the bells in town. So may it ever be!

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There are some things that have to go on a cash basis. You can't get postage stamps on credit and you can't buy a railroad ticket on credit. We don't complain of these things, but accept them as a matter of course. We get used to it and make our arrangements accordingly. Why not do the same way in the Lord's work? The United States government can't do business on a credit basis. Neither can the kingdom of Christ do it successfully. Seek first the kingdom of God. Put that first, pay as you go. Don't say it can't be done. What He says do can be done. On the first day of the week lay by in store before something else gets it.

How would it suit the pastors in the Southern Baptist Convention to live on credit and uncertain hopes for eleven months in the year and then have a whirlwind campaign in the last month for collecting pastors' salaries? Not many would be likely to stand the test of such a strain. Wouldn't it be about the most idiotic and destructive policy we could pursue? It has been done in individual cases and compels the pastor to undergo torture or turn to other means of support for himself and family. Why can't we use common sense in the way we make our mission offerings, too? "On the first day of the week every one of you—"

Don't imagine that the every Sunday plan of giving to the Lord will go into operation just by a vote of the church. Voting is easy, but the work must be done by good preparation beforehand. There ought to be a thorough conviction that it is God's plan expressed in His word. This word should be accepted by faith, like all truth must be, accompanied by communion with God and earnest prayer for His guidance and blessing. The people should be taught that it is the will of God. Some of them will need to be told several times. This may take time, but the Lord will guide when we will to do His will.

The deacons are God's chosen representatives and leaders in the money matters of the kingdom. The pastor ought to talk freely and often with them about these things. Without them he can do almost nothing; with them he can do almost anything. Like other folks, they are not as good as they ought to be, but the editor from several years' pastoral experience, joyfully testifies to their faithfulness and devotion to God and their hearty support of the pastor. There may be a "shorthorn" among them occasionally, but we have never leaned on them but that they responded nobly. Talk it over together!

There is no plan of giving that will work itself. We need a plan and we need a man, and we need a man first and then we will need him last. For after the plan is adopted it will have to be worked and kept in operation. That is what a pastor and deacons and other church members are for—to carry out God's plans!

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Brother Byrd tells the story of a guest at a hotel where he was being paid no attention. He inquired of the proprietor if this was an automatic hotel, who, thinking from the size of the word, that a compliment was intended, replied that it was; but was told that it must be, as it seemed to be running itself! When a financial plan is left to run itself, that means that it doesn't run. Somebody must see that it goes. No business is going unless it is pushed! See?

One pastor something over a year ago paid his contribution to foreign and home missions just before the close of the convention year. The boards had already borrowed this money along with a good deal more of the same kind. The pastor had to go to the bank and borrow the money himself and paid interest on it for nearly twelve months before he could catch up. Thus interest was paid at both ends. He saw the error of his ways and adopted the Lord's way of paying every Sunday; and this he did through the year even before paying last year's account. How much more self-respecting it makes one feel.

The Foreign Mission Education secretary said a year ago that the adoption of the Scripture plan of giving would have put thirteen other missionaries on the field without costing a dollar more. In other words, if the money had been given every month instead of at the close of the year, the said money would have supported thirteen more missionaries. This merely by saving the interest paid on borrowed money. It is time for us to mend our ways.

Brother T. T. Martin has written a book on "God's Plan with Men" which is published by Revell & Co., of Chicago. We do not know of any man who can preach the Bible plan of salvation clearer and stronger than Brother Martin and we are glad he has undertaken this work. He loves the souls of men and sticks to the business of rescuing them without interruption through the years. He preached three weeks in one meeting, and two weeks in another at Clinton and it was marvelous how he could stick to his one subject all the time making it luminous and convincing. We have put in a large order for the book and wish for it a wide reading.

Our Hospital Secretary, Brother J. N. McMillin, having been elected as head of the English department in the new State Normal College in Hattiesburg, announced to the executive committee his purpose to resign from the work of the Baptist Hospital by the first of July. He remains a friend to the hospital and every other good cause, but feels that the work in the Normal will give him a great opportunity in influencing the coming generation of teachers in Mississippi into whose hands will be committed the responsible task of moulding the lives of others in the most important formation period. The board of trustees of the hospital is called to meet on the thirtieth of May for important business. Will not the brethren and sisters

pray that the Father will guide them and bless the hospital which is already doing such a helpful work.

In **The Home Mission Task**, a new book by the Home Board at Atlanta, Dr. Gray says, among other striking things: "America must be saved for her own sake. Within her borders the lost souls of adult age outnumber the entire population of Japan." Again: "These ten million negroes in the South concern us and our civilization more than any other hundred millions of people on the face of the earth. They affect every phase of our civilization."

Dr. V. I. Masters, the editor, has gotten together the best that could be found on the various departments of home mission work and himself contributes two of the fourteen chapters. This book is authoritative on the subjects dealt with and ought to be in every church and be used in the mission study classes. Among the contributors are J. B. Gambrell, W. E. Hatcher, Richard H. Edmonds, J. F. Love and others, including Secretary Gray.

Some of the pastors have volunteered to make a canvass of their churches for subscriptions to The Record. We greatly appreciate this. The greatest expense we have in our business is collecting. It ought not to be so, but it costs us more to collect what is due than to pay the printer. That is why we are glad when our readers send in their renewals without waiting for us to send after them. Many have been thoughtful about this and have sent in the amounts. Business is exceedingly good with us and we have no complaint to make. If the Lord continues His blessing and the brethren their help, we propose to make The Baptist Record better serve the interests of the kingdom in Mississippi.

The kingdom of God began with the incarnation of the Word and it will be consummated by the incarnation of the Word. The Christian life is the process of embodying the Word of God in a man and when that embodiment or incarnation is complete, then the kingdom of God will be perfected. To the extent that they thus express the will of God, Christians are living epistles written by the Spirit of God in hearts of flesh. We must make it our business to demonstrate what is the good and acceptable and perfect will of God.

The Central Baptist of St. Louis, reports that a brother was so convinced of the value of the paper to the work of the kingdom that he offered to pay \$500.00, that is one-half the subscription for the first five hundred people, each subscriber himself paying \$1.00 the other half of the price of the paper. More subscriptions came in than this \$500.00 provided for and so he added another five hundred and this will soon be taken up. This is one of the most profitable ways of investing money for the advancement of the kingdom.

Wanted—One Million Men!

(J. Campbell White, General Sec'y Layman's Missionary Movement.)

Not less than one million men are needed for special volunteer service in the enlistment of the churches of North America in an adequate missionary campaign. Are YOU willing to be one of them? Could you not wisely adopt this as your major Christian activity for the next five years? As members of the missionary committees of the two hundred thousand churches of North America, a million men could be used to advantage. The following special opportunities for effective work in solving the present missionary problem are recommended for special consideration:

1. The missionary committee of your own church.

2. The denominational missionary committee of your district (whether called district, presbytery, class, association or diocese).

3. The layman's missionary movement committee of your city, or county, or State.

Each of these three kinds of committees should be composed of laymen and ministers, the majority of the committee in each case being laymen. Whether, therefore, you are a layman or a minister it is proper there are for you to take the initiative in getting these committees appointed if they are not now in existence. Why wait for someone else to do this? Unsolved problems all over the world await someone's initiative and attack. Every good accomplished anywhere is started by somebody. Here is a chance for YOU!

The million men who should constitute these missionary committees can lead the church to evangelize America and the world in this generation. Any church can be led, sooner or later into a worthy share in saving the world, if it has an effective missionary committee, the pastor being, in every case, one of the effective members.

The functions of all these committees are not only financial, but also educational and spiritual. These committees that work merely at the financial end of the problem are doomed to failure or at best, only partial success. The greatest need for most members of the missionary committees now in existence, is a thorough study of the educational and spiritual features of their work. Literature has been prepared to help you in this study, but, with this as a basis, there is urgent need that you put your own very best thought into the question.

One of the chief burdens of the laymen's missionary movement is the enlistment and training of the million men needed in this fundamental and vital work of the church. By holding great conventions, large numbers of men can be challenged with their missionary responsibility, but the continuous work of the pastors and local missionary committees is essential to make these impressions deep and permanent.

During the coming year regular laymen's missionary conventions will be held in at least fifty cities. The dates for most of these have been already arranged. But this is only a fraction of the systematic mis-

sionary work that should be carried on during the next year. In each of a thousand other communities there should be a simultaneous campaign of missionary instruction in all the churches, concluding wherever possible, with an organized personal canvass for subscriptions to missions at home and abroad. Such a campaign should include a special series of sermons by the pastor, special addresses in the Sunday School, selected literature widely distributed, mission study classes if possible, and all pervaded by private and public prayer.

Now is the time to plan for such a period of missionary education. Pastors will be making their plans for next year before the end of the summer. Let the pastors of entire cities or communities decide together before the summer vacation on the most suitable season for a systematic and thorough presentation of the whole missionary problem and program of the church. At least one month will be required if this work is to be well done. An additional two weeks will be needed in which to get the organized personal canvass carried through all the churches of the city or community. Will you not take steps immediately to get such a policy adopted in your community?

Most of this work will naturally be done within the local church. But some united meetings will be of great value. Preliminary union meetings of missionary committee members for counsel and prayer will be found very helpful. One great men's missionary supper, with two of the strongest speakers obtainable, will also contribute much to the success of the undertaking. The layman's movement will gladly co-operate in securing speakers for such meetings and so far as possible in helping to train committee members for their work.

The Christian men of North America were never before so ripe for every worthy form of Christian activity. During the past five years there has been a total increase of at least twenty-five millions of dollars to home and foreign missionary work. This increase has doubtless been due chiefly to the missionary awakening among men. The next five years should witness vastly larger results if the church is to meet worthily her present unprecedented opportunity. Let us proceed in an orderly and determined way to carry out the plans of Christ for mankind. Can you be counted upon to take the initiative in your own congregation, denomination and community? "Let us study how to do this thing, not merely how to get it done."

1 Madison Ave., New York, April 27, 1912.

The Hattiesburg and Blue Mountain encampments are planning for a large attendance this summer. Programs will be out in a short while. The committees are planning to make everybody comfortable and are getting a number of speakers from a distance with national reputation as well as our own Mississippians. Dr. Lowrey says he gets more out of an encampment week than from attendance on the Southern Baptist Convention.

Chefoo, China, April 10, 1912.
Rev. P. I. Lipsey, Editor
The Baptist Record,
Jackson, Miss.

Dear Brother Lipsey:

I have just read your first editorial in The Baptist Record and feel I must send you a word of greeting and best wishes. I remember with so much pleasure and gratitude our relations in Clinton during the winter I spent there. I have always enjoyed reading what you have written for The Record and shall look forward to seeing weekly the good things that I know shall come from your pen.

You have entered into a position of large responsibility and splendid opportunity. As one who has been both pastor and missionary, I know that our denominational papers are indispensable to the advance of our Master's Kingdom. Without them the churches would be like an army without an intelligence department with no knowledge of where the enemy is, or what he is doing, and in ignorance of the movements of the various parts of their own army, missing the co-operation and inspiration that a common plan and a united campaign bring.

A few years ago two American army officers visited my home in Chinkiang. They were in China doing what they called "detail duty" for the intelligence department of our country's army. They were gathering all the information they could about the fortifications, the army, the roads and waterways of China. In case of war this information would be indispensable to an invading army as it would be utterly lost without the maps and information provided in this manner. So you and your paper stand in the same relations to the Baptists of Mississippi. No matter how well equipped the various units of the army may be, nor how enthusiastic, they must work together on a common plan to be successful and that plan must be based upon information, both of the enemy's situation and our own.

Knowing how important you are as a medium of intelligence and inspiration between the churches and the various interests of our denomination, I wish you Godspeed and pray the Holy Spirit's leading may be with you and Parker. I shall gladly support and co-operate with you in every way that a missionary in far away China can.

Yours fraternally,

T. F. McCrea.

If your heart responds to the Word of God your life will soon correspond to it. Is there that in you that answers with joy to the love of Christ, then you have the same love in your heart. Does the holiness of God awaken a reverent gladness and longing in you? Then you are on the way to become holy. Does the grace and mercy of God in Christ awaken thankfulness in you? Then you are being transformed into a minister of His mercy and grace. Be sure that there is nothing in you that echoes the appeal of the tempter for to respond is the way to correspond. Jesus said of Himself, "The prince of this world cometh but he hath nothing in me."

The Charm of Sinlessness.

J. L. Johnson, D. D.

The divine nature is holiness; the divine government righteousness; and the outcome of this nature and this government is, logically, perfectness, integrity, completeness everywhere and in everything. Whenever, therefore, there is a lack of holiness, whenever there is a deflection from righteousness, there is also a breaking away from the divine government, a loss of perfectness and the incoming of sin. Then follows what we may call the universal protest.

Dumb nature protests against the imperfect. If the floods come and rib its sloping hills with deep cuts, in its own proper way it will make its protest and begin its repairs. From the ledges of these cuts it will send down threads of grass and root them below, forming first a tuft and later a blanket of green to hide the deformity and heal the wounds. If the flesh be torn from your hand, nature will at once put in operation its own best processes to replace the flesh and weave a new cover for it. And if it fail and you die, out of the wreck it will create new and perfect organizations and flowers will bloom on your grave.

Our moral nature protests against sin. What is conscience but the moral sense? And it will sit in judgment and cry out every time an unrighteous deed is done. It may be defied and weakened until it says naught, but the unrighteous one can never know peace until his life is ordered after the approval of his moral nature.

All these protests are in harmony with the divine nature. The curse of Eden was a protest. The thunders of Sinai, reverberating over the desert waste of long centuries, were but the voice of the Almighty, saying "Thou shalt not sin." The story of all the judgments of God upon His ancient people is the story of His protests against iniquity. And Calvary, upon which the deep shadows fell, and from which went forth the dying accents of the Son of God—Calvary is the last and greatest protest of God against sin. John, who pillowed his head upon the heart of Jesus, was therefore speaking in harmony with God, with all that is good in our nature, nay, with dumb material nature, when he declared there was no fellowship between happiness and sin, and warned the world against iniquity. Why does he urge us so ardently to sinlessness, he so severely rebukes those who say they are sinless? Doubtless, because all happiness lies in that direction.

Dear readers, have we not all known one period of sinlessness? Has not every child of God known two? The babe that looks up from its mother's bosom to its mother's eyes has heaven in its face and heaven in its heart. The prattling boy that sits astride his father's knee, singing his monotone accompaniment to his jolting movement—ah! that son has not yet felt the shadows which have fallen upon the father. Triumphant faith and radiant love from it are showering blessings upon hearts that many a time have known sorrow. Why do we love the home of our childhood? Why do its mem-

ories go with us all the way in life, and what makes them so sweet? Many things, indeed. No mother was ever so beautiful as ours, so patient and gentle and loving; no father so strong and noble and true. No flowers ever bloomed so sweetly as at our childhood home and no brook ever made such music as that which reflected our forms when in those blessed days we sported on its banks; no birds ever sung so sweetly as those that built their nests and wove their melodies about our home. And how the memory of it all comes back to us yet!

And why is it thus? May it not be that the charm of our own sweet innocence, that blessed sinlessness of infancy, did cast about our heads a halo and upon our lives a light whose magic power we do yet feel? The potency of the morning never utterly leaves us all the day long. At any hour we may find some token which the sun, for all his heat and glow, has not effaced; its first breath still lingers under the trees and in some shady copse still sparkle the dew drops. Even so in the memory of the childhood home lingers with us all the charm of childhood's sinlessness, when we were happy.

The child of God knows another hour of sinlessness and ravishing delight, namely, when the soul is reconciled to God and all that is in us contrary to the divine law is nailed to the cross of Christ; when conscience is washed of all its defilements and the immortal spirit, like a bride in white robes at the altar, has uttered its life-long espousal. But it is a time in many regards unlike to the first. It is not a period of infant innocence, but one in which all is on a broader plane.

It is a time of rescue when the fetters are broken and the manacles are stricken off; and the rescued and the rescuer rejoice together, while the angels of God sweep their harps into glad harmonies. It is a time with a history. Back of it is a period of conscious activity, in which developed powers have had full sway. What a dark background that history supplies; how undivine in the past, how steeped in sin, how checkered with waywardness, how unlovely with all its play of human passion. And yet all this history is but a sort of framework on which the loving kindness and tender mercy of God are displayed. The western cloud, pushed by winds, comes meeting the sun and hanging its drapery of darkness over the world. Onward it comes to the eastward, and when at last the sun is out the cloud seems to be a sort of trellis into which the glorious light is woven, and what before was darkness, now appears as billowy gold, ravishing in beauty. Even thus the soul in the fullness of its love, beholds the past, dark and ominous as it then appeared, gilded now with glory, the glory of forgiving grace, and it dwells in present ecstasy. And ever afterwards the memory turns to those precious hours and those bewildering happy experiences. And like the innocence of childhood, these experiences of sinlessness never lose their charm.

These two memories—one beginning at the gateway, the other far within the portals of life—attend us like angels, saying

ever, "Sin not." Let them speak to us day by day, teaching the bliss of souls without sin, and inciting us to seek it ever more.

Breadth versus Efficiency in Religion.

Victor I. Masters.

Interdenominational comity is desirable, but some things are more desirable. Liberty of conscience is one of these things. We do not worship denominational loyalty, but we see no reason why we should fall down and do obeisance before this confessed advocate of the destruction of denominational loyalty. Genuine interdenominational comity does not stand on the street corners to be observed of men, does not shout its prescriptions for religious backwardness from the housetops, does not propose to find the perfection of comity by destroying the basis of need for it.

Interdenominational comity is not such an essential factor to the evangelization of America today as intradenominational efficiency. Proper comity of denominations will take cognizance of conscientious scruples as to Scripture teaching. We believe, aside from this, that the spirit of loyalty to one's own ground is a good thing. But, granting for the moment that group loyalty is of negligible value, further that conscientious scruples as to Bible teaching, if perchance some other religious groups do not accept some of these teachings, are weaknesses to be discredited and frowned out of court by condemnatory or patronizing terminology. Still there remains the principle that led Paul to eschew meats offered to idols that he might avoid offending weak consciences.

If modern religious latitudinarianism has had such a clear vision of spiritual realities that it can with cocksureness waive aside as childish and narrow the great doctrines of the Scriptures held by various Christian bodies, except where they all may agree, at least it should show respect for what it may regard as the weak consciences of the denominationalists, many of whom would assuredly, on giving up the faith of their whole lives, tend strongly toward giving up all Christian faith whatever!

On what meat has this Caesar fed that he doth grow to such enormous size! The denominations have done about all that has been done to save the people and lift up society in America. They have inspired and been well in advance of every moral reformation. They have in reality been at the bottom of the quickening of the social conscience in making it demand justice between man and righteousness in society. What assurance does this new congeries of movements offer that its self-appointed work of yoking together the workers of various denominations to the tasks this Caesar has discovered, will bring more quickly the Kingdom of our Lord!

To adopt the language of Dr. Wm. E. Hatcher, of Virginia: "They who put away the truth in order to be united, will lack the might of the truth to make their unity perfect and keep it going. Overtures for co-operation which insidiously look to the undermining of any distinctive principles for

Thursday, May 16, 1912.

which Baptists stand, must be treated with the utmost candor, but at the same time must be rejected with the utmost candor."

Baptists have certain distinctive principles that they cannot give up without disloyalty to Christ. Aside from such principles, there ought not to be any denominations at all. We believe that the people of the Lord ought to be one in spirit. United in spirit their formal union is of almost infinitely less moment. But even formal union may be desirable. So much do we think so, that we would not dare oppose it, except on the ground that we do, namely, that no religious body may rightly be asked to give up distinctive principles of Scripture teaching conscientiously held. By what authorization do these few would-be leaders of the churches of Zion challenge the principles that lead men to loyalty to what they believe to be of the Lord and to be true? Is an outward religious conformity worth so much?

We hear now about the evils of denominational imperialism. To our own thinking, there is hardly any denominational imperialism, though this may be a real evil, that equals in cool assumption the imperialism of those denominational forces, who, while they habitually ignore the plans and purposes of the long developed religious agencies of the denomination, set about the task of reconstructing for the denominations the religious institutions in America that have been generations in the developing, and on a plan that means the undoing of those institutions.

Speaking of narrowness and intolerance, it is not given to every man to see it, but we scarcely know any intolerance that is equal to that of the ultra-liberalists, who discount a definite and firm belief as an evidence of narrowness and bigotry.

Southern Baptists are not done with this liberalism. It is a fire by which the Lord is trying us. Our only fear is that there are some of our people who may be misled because we have been blameworthy for not having trained and enlisted them more diligently and effectively in the ways and work of the Lord. When the religious liberalist confronts us with our lack at this point, we may question the seemliness of his doing so, but we are also chastened and humbled in spirit.

The Lord strengthen us so that in this day, when everything in life is intense and when problems arise on every side to perplex, we may be so loyal and devoted to the truth and to the work of the Master, that we shall not be stampeded by plausible liberalists. We must always keep our minds and hearts open to receive the truth and to adjust ourselves to the needs of our own day, but, to quote again the splendid words of Dr. Hatcher: "Overtures of co-operation which insidiously look to the undermining of any distinctive principles for which Baptists stand, must be treated with the utmost courtesy, but at the same time rejected with the utmost candor."

As for the religious movements, they seek no advice at our hands. If they would hear us, we would suggest that they must be

content, as we of the denominations, to be as those who would serve, rather than as those who would exploit the children of light to the end that they may set up a great religious trust that the world may open wide its eyes.

As for us, we pray God that we may so be in the spirit of the Master that we shall always realize that the Kingdom of Heaven cometh not by observation.

We sincerely rejoice in the blessing of God upon other Christian bodies besides our own, and our Baptist hearts leap for joy at every stand our brethren of other Christian families make against unrighteousness and their every victory in Christ. But this good will, this fellowship of spirit, does not make us discredit the family idea in religious grouping, any more than our gratitude for good neighbors makes us clamor against maintaining our own homes and in favor of social communism.

Baptists have had wonderful success in evangelizing the lost by going along and attending to their own business. Southern Baptists have for a long time led the Christian bodies in America in the success of their evangelistic efforts. We have had a distinctive message for society, have presented it with conviction, and men have heard and heeded. When Baptists have turned from this belief in their distinctive mission, they have ceased to grow and their preachments have fallen on unheeding ears.

May the God of our fathers give us wisdom, reverence for Him and spiritual perception to hold us true to His word in this day. "Hold fast to that is good." A fidelity to truth that not only heard God rather than men, but was willing to be persecuted rather than forsake God's truth, has been in Baptists the condition upon which God has smiled upon the work of their hands and given them rich success. May we in this day of our strength and relative popularity be preserved from a fatness of heart that would make us forget the condition of our successes and the rich blessing of God upon our spiritual body!

Home Mission Rooms, Atlanta, Ga.

Eupora.

Dear Record:

Please allow me space in your good paper to say a word in behalf of Brother J. E. Byrd, and his great work among our Sunday Schools of our State.

Brother Byrd and his co-worker, Miss Miley, came to us in March and talked to us on the "Organized Sunday School," "The Home Department," "The Beginners' Department," and many other subjects.

Brother Byrd had not talked long before we saw that our school was not organized and he would organize a Sunday School. So we requested Brother Byrd to reorganize our school on Sunday morning, March 17, which he did in three minutes time. When the lesson period came we were organized into departments, with a separate room for each department, a superintendent and secretary over each department, a teacher for each age in that department and today we are running smoothly and doing so much

more effective work. Each class has its maps, blackboards and other equipments. Our teachers are delighted, as their classes are smaller, equipments better, and only one age to teach, which, in the language of one of my teachers, "makes teaching easy." Each department has the organized class which has increased the interest in the school from the young to the old. Our attendance for the three best Sundays before we organized was 101, and since we organized our average is 203, some increase I think!

What Brother Byrd did for us here in Eupora he can do for any school in our great State if four people will only give him a chance, and do as he suggests and work when he leaves. I know many churches console themselves by saying, "We need a leader." I say if all humble followers of Christ will do all they can they could make the school go, and make fine progress for the Master with what leaders they have.

May all our churches invite Brother J. E. Byrd, of Mount Olive, Miss., to visit them, organize their school as best they can to suit the local demands. Brethren, let us wake up, get more enthusiasm, more work, and organize our Sunday Schools so that we can have system; thereby accomplishing greater things for the Kingdom. Every one should co-operate in the uplift of the rising generation; co-operation, organization and system are necessary for the most effective work. Let our watchword be organize, and work the plan hard, praying for God's guidance and wisdom and the Lord will surely do the rest.

Fraternally yours,

O. C. Leigh.

As to the church government which provides a place for every preacher so that he will never be out of a job, there is one of Aesop's fables that is up to date. It was said that a fat dog and a hungry wolf met in the woods. The wolf was admiring the dog's good condition and asked how he managed to keep that way. His explanation was that he had such a good master who fed him three times a day, offering to carry the wolf home with him where he would be provided for. This was accepted and they started off together. But the wolf noticed a ring about the dog's neck and asked what caused it. "That," said the dog, "is the mark of my collar, for my master ties me up every day." "What!" answered the wolf, "do you have to be tied up? Then, goodbye, I will go back to the woods and liberty."

People find that it pays to advertise in The Baptist Record. We inserted a notice asking if a Baptist doctor was needed and many responses came. The same is true about places for sale or rent, and other business. We should be glad to help you in this way. Tell our advertisers that you saw their ad in The Record. We take pleasure in calling attention to the ad of the Hendrix Piano Company, of Jackson.

Thursday, May 16, 1912.

Hood's Sarsaparilla

Eradicates scrofula and all other humors, cures all their effects, makes the blood rich and abundant, strengthens all the vital organs. Take it.

Get it today in usual liquid form or chocolate tablets called Sarsatabs.

DEATHS

Miss Nona Strowd.

Nona, daughter of Mr. and Mrs. J. W. Strowd, of Durant, passed away Thursday evening, April 4, 1912 and left the hearts and home of loved ones so sad and lonely.

Nona was only nineteen years of age with a future full of brilliant hopes and promises, a life of beauty and usefulness.

She leaves a father, mother, one brother and sister to miss her presence in the home, for she was their life, hope and joy.

We know that to them it seems as though all life's brightness and beauty has gone forever, but through this gloom comes back bright beams of sunshine which turn their tears to jewels of promise.

Through the mist that gathers they may not see God's arm of love reaching out to help them; they may not hear His gentle voice whispering, "Peace be still," but He has set the bow of promise in their sky to remind them that He leaves them not alone.

May the grief stricken ones realize at all times that the great heart of love beats in compassion for them and that when the "golden key that unlocks eternity" shall be found, they shall understand why death is called the "crown of eternal life."

Julia D.

Honored at Home.

In 1848 the seven leading druggists of Nashville, Tenn., expressed their appreciation of Gray's Ointment in the following announcement: "We, the undersigned druggists of Nashville, Tenn., take pleasure in stating that we have sold Gray's invaluable Ointment for many years, and that we have never known it to fail in giving entire satisfaction in the many diseases for which it is recommended, and that it is more popular than anything else we sell of a similar character."

For boils, carbuncles, old sores, festering wounds, and to prevent blood poisoning, Gray's Ointment has held first place since its introduction in 1820. Invaluable for man and domestic animals. Free sample by mail or 25c at your druggist's. Dr. W. F. Gray & Co., 800 Gray Bldg., Nashville, Tenn.

J. T. Bennett.

After several weeks of the most intense suffering caused by a cancer of the throat, Brother J. T. Bennett of our city and one of Columbia's most prominent citizens, passed away on March 14th.

Brother Bennett was a faithful member of the Baptist church where he is greatly missed.

It was the desire of his heart that we should have a new church, say-

TELEGRAM.

Prentiss, Miss., May 14, 1912.

To Baptist Record.

Jackson, Miss.

Prentiss Baptist Church adopts church subscription plan for Record, will appoint a secretary and raise a Baptist Record fund, placing Record in every family in the church.

J. C. PARKER.

ing on his death bed, "Pastor, put me down for \$250 and it will be paid after I am gone, but I want it known that I love my church and its every interest."

In losing our brother we have lost one of our noblest men, and one of our most faithful workers.

May God bless and comfort his heart-broken wife and noble band of children.

His pastor,
W. E. Farr.

Columbia, Miss.

FOR THAT TIRED FEELING

Take Horsford's Acid Phosphate. Excellent for the relief of that tired feeling due to summer heat, overwork or insomnia.

Old Documents.

Centerville, Miss., May 11, 1912.

Dear Record: While on a visit to friends and relatives in Southwest Mississippi, the section where the Baptists first began to sow the seeds of Baptist faith in this western territory, I met up with my old friend and brother C. W. Berryhill, who called my attention to a bundle of antiquated church letters, several of which are dated as far back as 1810, 1814, 1815, etc. There is one thing in connection with these old letters that especially impresses me—that is, in most all of them the churches were very careful to emphasize the fundamental doctrines they taught and held to. For instance, one letter states it thus:

"The church of Christ at Talahalla, holding the doctrine of election, the final perseverance of the saints in grace and baptism by immersion do recommend," etc.

Another puts it this way:

"Mississippi territory, Adams county. We, the church of Jesus Christ at New Hope, holding particular election and justification by the imputed righteousness of Jesus Christ, * * * Signed by order of the church, Oct. 2, 1815.—John Erwin, C. C."

Another bearing the date of Nov. 12, 1814, reads as follows:

"The church of Christ at Zion's Hill, holding God's election, justification by the imputed righteousness of Christ, believes baptism by immersion and the final perseverance by

the saints in grace; know ye that our sister Mary Stackhouse is in full fellowship with us * * * Signed by order.—Charles Rhodes, C. C."

I notice that several of these old letters are written about as the general custom is now among Baptists. Practically a certificate "That Brother — is a member in good standing with us and is dismissed from us when received by another church of same faith and order."

The question may be suggested here for consideration, how may the church receiving one on such a letter know that she is a church of like faith and order as the one granting the letter? After all, would it not be wise to adopt in these latter days of compromise and shifting doctrines the earlier practice of inserting in church letters at least, some of the fundamental doctrines of Baptists, that brethren at home may know what they have joined and brethren who are to receive may know what they are receiving?

As it may be a matter of interest to many, I beg space to add to the above a correct copy of one of the packages of old letters referred to: "Lincoln County, Tennessee,

"Baptist Church of Christ—Forks Mulberry—

"Do certify that Tom and Chloe, servants of Mr. Stephen Huff, are members in full fellowship in our church and we give them up to the watch-care and gospel dealing of any orderly Baptist church (in the general union) in whose bounds it may please God to cast their lots.

"Signed by order of the church, the third Sunday in February, 1816.—Hardy Holeman, Clerk P. T."

Notice the closing words of this letter: "In whose bounds it may please God to cast their lots." "Tom and Chloe were doubtless colored slaves who were to go with their 'master' to the Mississippi territory.

I have been spending several days at Centerville, Wilkinson county, on the Y. & M. V. railroad, a land of Jersey cows, strawberries and cream. The lands in this locality are so well adapted to truck farming and the yields are so profitable it is doubtful if much cotton will ever

Dr. W. R. WRIGHT DENTIST

Cumberland Phone 325

207-S-Century Bldg., Jackson, Miss.

be planted here. I am informed that the average yield in tomatoes alone is \$500 per acre. I think we need a few more Baptists in these parts for a greater variety.

Yours,
J. R. Sample.

Summit, Miss.

RECORD PIANO CLUB.

The superior quality and durability of the piano which is now being offered to members of the Record Piano Club is shown by the following letter from one of the earliest purchasers of the Ludden & Bates Piano, away back in 1853. Mr. H. V. Coarsey, of Bradentown, Fla., writing under date of February 7, 1910, says: "I am the owner of Ludden & Bates Piano No. 111, in rosewood case and I take pleasure in mentioning that it has a good clear tone and a smooth even touch, notwithstanding it was bought of you twenty-six or twenty-seven years ago, during which time it has had constant service, considered by some an extraordinary amount of hard usage. This instrument has served two generations in our immediate family in a most satisfactory way, and we have no idea of parting with it for any other piano."

If you would like to join the Club write for club catalogue and full particulars. Address Ludden & Bates, Record Piano Club Dept., Atlanta, Ga.

Jones-Henry.

On the 11th of April, 1912, by Dr. John L. Johnson, at the home of the bride's mother Mrs. Pattie R. Henry of Warren county, Miss., Miss Anna Wood Henry and Mr. Robert Cameron Jones, of Sutherland, Florida, were united in marriage. May the blessings of God be upon them.

Dr. Hatcher at Aberdeen.

I wish you would announce that Dr. W. E. Hatcher, of Virginia, will begin a ten-day meeting with us on the fourth Sunday. Several neighboring pastors have expressed a desire to hear this great preacher. We will gladly furnish free entertainment to any pastors who wish to attend any part of our meeting. I have had Dr. Hatcher with me before and I can assure you that it is a treat to hear him.

Theo. W. Gayer.

Terrible Picture of Suffering.

Clinton, Ky.—Mrs. M. C. McElroy, in a letter from Clinton, writes: "For six years I was a sufferer from female troubles. I could not eat, and could not stand on my feet, without suffering great pain. Three of the best doctors in the state said I was in a critical condition, and going down hill. I lost hope. After using Cardui a week I began to improve. Now I feel better than in six years." Fifty years of success, in actual practice, is positive proof that Cardui can always be relied on for relieving female weakness and disease. Why not test it for yourself? Sold by all druggists.

Woman's Missionary Union

MRS. T. J. BAILEY, Editor, Jackson, Miss.
(Direct all communications for this department to Mrs. T. J. Bailey)
MRS. W. S. SMITH, Meridian—Sunbeam and Royal Ambassador
Leader for Mississippi.
MISS MANTON BAXSTON, Winona—Y. W. A. Leader.

CENTRAL COMMITTEE

MRS. W. A. McCOMB, Clinton, President
MRS. A. J. AVEN, Vice-Pres. Foreign Missions, Vice-President
MRS. G. W. RILEY, Houston, College Correspondent, Rec. Sec'y
MRS. W. A. BORTH, State Work, Jackson
MISS R. OODA ENGLISH, Vice-Pres. Home Missions, Jackson
MISS MARGARET LACKEY, Personal Service Dept., Clinton
MRS. A. H. LONGINO, Jackson

OFFICERS OF ANNUAL MEETING

MRS. W. A. McCOMB, Clinton, President
MRS. A. J. AVEN, Clinton, Vice-President
MRS. G. W. RILEY, Houston, Recording Secretary

CORRESPONDING SECRETARY

MISS MARGARET LACKEY, Clinton, Miss.
(All Societies of the State should send quarterly reports to Miss Margaret Lackey. All money should be sent to A. V. Rowe, Jackson.)

Resolution of Central Committee.

On March 26, 1912, the spirit of our beloved corresponding secretary, Mrs. W. R. Wood, slipped from its earthly tabernacle into the Heavenly Temple. The grey angel who had stood by us patiently and impatiently for some weeks, gathered the lovely and lovable soul into his arms and bore her to her everlasting rest and peace. As individuals, as a State, as a committee, we miss her sorely. Therefore, it is resolved:

First, that although our heads and hearts are bowed in sadness on account of her death, yet we would submissively accept this dispensation of God's providence as wise and just, in the fulfilling of His great purpose in relieving his loved servants of the trials and disappointments that belong to this age, and transfiguring them into His home to ever yonder.

Second, that while we see her face no more nor hear her voice, we are guided as was wont by her wise counsel, for her influence remains as a blessing. The memory of her beautiful life is a benediction, softened and made richer and more impressive by the sorrow which her departure has caused. For death cannot quench the influence of her life. "All are life and death. Who's life in death survives. And the uninterupted breath Inspires a thousand lives."

Third, that our loss insures to our beloved State eternal gain. The joys that remaineth to the child of God who was faithful to the things committed to her, are on earth is now complete. To her the plaudits come. "Well done, thou good and faithful servant."

Fourth, that a copy of these resolutions be sent to her family, a copy be sent to The Baptist Record for publication, a copy be preserved in our Central Committee minutes, and a page reserved to her memory in the minutes of our annual meeting.

Respectfully submitted,

Mrs. W. M. U.

OTHER TRIBUTES.

We wish it were possible to give in full the loving words that have been said regarding our departed secretary to our State through its Central Committee, but as our space is limited we can but give extracts. A telegram from the Baltimore headquarters received the day of her death reads as follows:

"Mississippi W. M. U.

"The Woman's Missionary Union wishes to express to the W. M. U. of Mississippi and through them to the family of Mrs. Wood their deepest sympathy for the loss of one faithful co-worker, Mrs. W. R. Wood."

"Woman's Missionary Union."

Miss Fannie E. S. Heck, the honored president of our W. M. U., writes: "Will you express to Mrs. Wood's family and to your Central Committee my sincerest sympathy. Personally I feel the loss of a loving friend on whom I leaned for counsel and support. The Union has lost one whose zeal and enthusiasm was felt wherever she came in contact with the work. We will miss her sadly from our annual sessions, indeed. I can hardly think of a gathering without her."

A part of the letter from Mrs. W. C. Lowndes, the treasurer of the W. M. U., is given: "I cannot tell you how distressed I feel over the death of Mrs. Wood. She was a dear little woman, always so bright and cheerful and in all the years that we have known each other she was always so sweet and lovely to me. I will miss her very much, particularly at our annual meeting, when I always loved to be with her. It is truly a great loss to Mississippi, and not only to your State, but to the whole Union."

Mrs. W. R. Nimmo, the secretary of the literature department: "What I shall say will but meagerly express the regret for the loss of so capable an officer and so charming a woman, although we all know how great the gain must be to her. Personally I have most pleasant recollections of her. Her bright face and enthusiastic interest will not soon be forgotten."

A part of a letter from the Virginia women must close these tributes, though there are many others that we would like to give. These are given not only because of the high esteem in which Mrs. Wood was held, but to also show the regard for the Mississippi W. M. U. and hoping that we may all be inspired to be more faithful to our high calling. The Virginia letter is: "The Executive Board of the W. M. U. of Virginia, conveys to the family and friends of Mrs. W. R. Wood of Mississippi, their sympathy in your bereavement and the deep sense of loss

we feel in her passing from our midst. Some members of the Virginia Board who have rarely been absent from the annual meetings of the Union, and who have learned to know and love her, spoke feelingly of Mrs. Wood's charming personality, of her bright and cheerful spirit, her loving disposition, her willingness to sacrifice herself in the interest of her work. In her death not only Mississippi, but all Southern Baptist women have reason for grief. For Mississippi we can only trust that the memory of Mrs. Wood's loving service may prove an inspiration to her women."

Report of Central Committee for Quarter Ending April 1, 1912. (Continued from last issue.)

JACKSON HOSPITAL.

Bogue Chitto Association—Magnolia, \$11.80.

Strong River Association—Magee, \$3.50; Silver Creek, \$2.05. Total, \$5.55.

Lauderdale Association—Meridian 1st, \$4.50.

Mississippi Association—Centerville, \$3.00.

Monroe Association—Hamilton, \$4.35.

Yazoo Association—Lexington, \$6.25. Total, \$13.60. Grand Total, \$35.45.

MISSISSIPPI COLLEGE.

Mississippi Association, \$0.50.

SUSTENTATION.

Central Association—Clinton, \$2.50; Raymond, \$3.00. Total, \$5.50.

Deer Creek Association—Greenwood, \$20.50; Indianola, \$14.25. Total, \$24.75.

Lauderdale Association—Meridian 1st, \$7.50.

Yazoo Association—Winona, \$9.85. Grand Total, \$47.60.

HOME USES.

Bay Springs Association—Newtown 1st, \$187.30; Bay Springs, \$18.50. Total, \$205.80.

Bogue Chitto Association—Magnolia, \$232.15; Tylertown, \$34.00; Fernwood, \$35. Total, \$266.50.

Chester Association—Ackerman, \$313.65.

Chickasaw Association—Shubuta, \$23.00.

Central Association—Raymond, \$3.15; Jackson 2nd, \$57.50; Antioch, \$16.25; Jackson 1st, \$92.50; Terry, \$154.24; Flora, \$32.70. Total, \$692.99.

Columbus Association—Columbus, \$29.50.

Copiah Association—Hazlehurst, \$45.00; Crystal Springs, \$255.55; Rocky Hill, \$4.75. Total, \$305.30.

Deer Creek Association—Indianola, \$359.40; Cleveland, \$4.25; Ruleville, \$52.50; Greenwood, \$305.35; Hollandale, \$15.00; Antioch, \$42.00; Anguilla, 25c; Shaw, \$16.25. Total, \$795.00.

Gulf Coast Association—Biloxi, \$32.25.

Aberdeen Association—Nettleton, \$5.90.

Hopewell Association—Forest, \$91.64.

Lawrence County Association—New Hebron, \$20.00; Silver Creek, \$41.95; White Sand, \$11.70. Total, \$63.65.

Lauderdale Association—Meridian 1st, \$30.75.

Lebanon Association—Wiggins,

JUST MILK

JELL-O Ice Cream Powder

without cooking and without adding anything else, make the finest Ice Cream.

Dissolve the powder in the milk and freeze it. That is all there is to do to make Ice Cream in the new and easy way.

Anybody can do it. It will cost you only nine cents a quart. Think of that for the price of Ice Cream.

Made in five kinds: Vanilla, Strawberry, Lemon, Chocolate, and Unflavored. Each 10 cents a package at grocer's. Send for our beautiful Recipe Book.

The Genesee Pure Food Co., Le Roy, N. Y.

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W. C. SAUNDERS, Ass't Gen'l Pass. Agent.

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One six-volume set, \$6.00.

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THE BAPTIST RECORD Jackson, Miss.

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Lauderdale Association—Meridian 1st, \$30.75.

Lebanon Association—Wiggins,

MISSISSIPPI COLLEGE.

MISSISSIPPI ASSOCIATION, \$0.50.

SUSTENTATION.

CENTRAL ASSOCIATION—CLINTON, \$2.50; RAYMOND, \$3.00. Total, \$5.50.

DEER CREEK ASSOCIATION—GREENWOOD, \$20.50; INDIANOLA, \$14.25. Total, \$24.75.

LAUDERDALE ASSOCIATION—MERIDIAN 1ST, \$7.50.

YAZOO ASSOCIATION—WINONA, \$9.85. Grand Total, \$47.60.

HOME USES.

BAY SPRINGS ASSOCIATION—NEWTOWN 1ST, \$187.30; BAY SPRINGS, \$18.50. Total, \$205.80.

BOGUE CHITTO ASSOCIATION—MAGNOLIA, \$232.15; TYLERTOWN, \$34.00; FERNWOOD, \$35. Total, \$266.50.

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WHY BOND'S PILLS ARE THE BEST

They are honestly made of best agents, and are small, gentle but effective. Bond's Pills relieve the bad effects of over-eating or drinking. Headaches, Bilelessness, Constipation, Stomach, yield readily to one pill taken at bedtime. Try them once. Their merit will convince you. A free sample on request. Mention this paper.

BOND'S PHARMACY CO.
Little Rock, Ark.

AN ONLY-DAUGHTER RE- LIEVED OF CONSUMPTION

When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of Calcutta, he accidentally made a preparation which cured his only child of consumption. His child is now in the country and enjoying the best of health. He has proved to the world that consumption can be positively and permanently cured. The doctor now gives his recipe free, only asking two 3-cent stamps to pay expenses. This herb also cures Night Sweats, Nausea at the Stomach, and will break up a Fresh Cold in twenty-four hours. Address GRADDOCK & CO., Philadelphia, Pa., naming this paper.

FOR SALE

Two houses and two vacant lots in Clinton, Miss. Small cash payment. Balance like rent. Apply to "R. L. M." 538 E. 1st St., Jackson, Miss.

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**QUEEN & CREW
ROUTE**

To all the popular summer resorts in Alabama, Georgia, Illinois, Maryland, Massachusetts, New York, North Carolina, Tennessee, Virginia and West Virginia. Dates of sale—May 15 to Sept. 30. Return limit—Oct. 31. Liberal stop-over. Through sleeper service to Washington, Baltimore and New York. No change. Write or call for further information. S. A. STONE, Ticket Agent. Phone 303. Jackson, Miss.

DAISY FLY KILLER



placed anywhere, attracts and kills all flies. Not clean, unsanitary, covered with soap. Lasts all season. Made of molasses, not oil, so it will not soil or injure anything. Guaranteed effective. 15c each at dealers, or 5c sent prepaid by R. L. M. Sample, 100 E. 1st St., Brooklyn, N. Y.

THE ANNUAL CONVENTION SERVICE

"No. 1000" Cushioned seats with a new sport glass. Traps in the back. All glasses well spaced. Outside open trial.

COMMUNION SERVICE COMPANY
10 North Dearborn St., Chicago

Twice a Veteran.

Gulfport, Miss., April 2, 1912.
Dear Record:

As our denomination has done her part in providing a home for the indigent Confederate soldiers and as I am a retired Baptist minister, as well as an inmate of the Soldiers' Home, it is reasonable to suppose that you would like to know how the money that you have so freely contributed for our benefit, is being used and I will ask for space in our paper to inform you.

First, I will give you the spiritual or religious side, which is the all-important side to we old people that have passed to the shady side of life. As you know, the good people of the State, led by the faithful daughters of the Confederacy, secured \$2,500 by subscription to build us a house to worship in. The house was finished and dedicated last year. The house is open to all orthodox licensed ministers regardless of creed. The ministers preach to us as follows: Dr. Crawford (Episcopal), Dr. Bosden (Baptist), Dr. Lynchfield (Methodist), with Rev. Wm. Crull and Rev. Hockett, of the Seashore Camp Ground. All are good preachers and are highly appreciated. We have no denominational strife among us.

In addition to the preaching, we have one of the best prayer meetings it has ever been my fortune to attend. The meetings have been going on for six months, Sunday and Wednesday, without strife or discord. Many of our sisters officiate, while I know that many of our best brethren oppose women praying in public, I think if they could hear them, they would reverence them (the sisters) in that line. We have some old-time shouting which reminds me of some of the things we read in the New Testament.

Now I will give you an account of the human side. First, we are blessed with one of the best superintendents and matrons in the world—Superintendent J. K. Mosby is a kind Christian man, always on the side of Christ and righteousness, always ready to do anything to promote our interest and I can say the same about our matron, Mrs. M. R. Wallace. She is a devoted child of God, rendering good service in our meetings. We have a good garden managed by Mr. Howell, one of the best in the State. Then we have a good supply of good milk cows; a good steam laundry. All we have to do is to send up our clothes and they are returned ready to put on. We have artesian water, with ice in season. Coal is placed at our doors, and we get good and wholesome food. We are well supplied with clothing, and in addition to all this we are given a pension of \$2 per month. The soldiers' wives and widows are placed on an equality with the men. We have a good hospital with Dr. Folkes for our surgeon, with two good trained nurses, Misses Mattie Angle and Luckett. We have a good board of directors that meet once a month, with Major Thomas Kemp as secretary. We could not get along without him. He is kind to all, and very uniform in his kindness. We hold him to be indispensable. We have on roll about two hundred inmates, about

one-quarter of them being women. Our governor has displayed great wisdom in his appointments. Before closing I want to say that ninety-five per cent of the inmates will endorse what I have said; if not, I am willing to take my place with the "Ananias Club!" It is consoling to these old people to be so comfortably situated in their old age. I could say much more, but I do not want to consume too much of your time and space.

May the Lord bless The Record with all of its readers is the prayer of your brother in Christ,
J. J. Shanks.

The Charter of Incorporation of The Havis-Dickson Building Company.

1. The corporate title of said company is The Havis-Dickson Building Company.
2. The names of the incorporators are:
Tom W. Havis, postoffice Jackson, Mississippi.
A. L. Dickson, postoffice Jackson, Mississippi.
3. The domicile is at Jackson, Hinds county, Mississippi.
4. Amount of capital stock, Ten Thousand Dollars (\$10,000.00).
5. The par value of shares is One Hundred Dollars (\$100.00.)
6. The period of existence (not to exceed fifty years) is fifty years.
7. The purpose for which it is created is:
To do a general building and contracting business; to deal in building material, and to manufacture the same; to operate woodworking plants, saw-mills; commissary stores; to deal in general merchandise, and to own real estate in an amount and of a value not prohibited by law; and it may begin business when as much as \$3,500.00 of its capital stock has been paid into its treasury.
8. The rights and powers that may be exercised by this corporation are those conferred by the provisions of Chapter 24, Mississippi Code, 1906.

TOM W. HAVIS,
A. L. DICKSON,
Incorporators.

ACKNOWLEDGMENT.

State of Mississippi
County of Hinds
This day personally appeared before me, the undersigned authority Tom W. Havis and A. L. Dickson, incorporators of the corporation known as The Havis-Dickson Building Company, who acknowledged that they signed and executed the above and foregoing articles of incorporation as their act and deed, on this the 24th day of April, 1912.

J. H. THOMPSON,
Notary Public in and for the
City of Jackson, Hinds
county, Mississippi.

BETTER THAN SPANKING.

Spanking does not cure children of bed wetting. If it did there would be very few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 232, South Bend, Ind., will send her home treatment to any mother. She asks no money. Write her to-day if your children trouble you in this way. Don't blame the child. The chances are they can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

Tribute of Respect.

Whereas, God in His infinite wisdom has seen fit to take from the side of four sister, Pauline Bamber, her beloved husband, Otto Bamber, who entered into rest on the 10th day of May, and

Whereas, we realize that in the death of Brother Bamber the world has been robbed of a noble man; the wife of a devoted husband and the two baby daughters of a tender father;

Therefore, be it resolved, that to the broken-hearted young wife and her orphaned babies, we extend our sincerest and deepest sympathies and commend them to the Great Physician who alone can heal their wounded hearts and give them comfort in their sorrow;

Resolved, further, that a copy of these resolutions be sent to our bereaved sister; that a copy be spread on the minutes of our Union and that a copy be sent to the Baptist Record for publication.

Written by order of the Woman's Missionary Union of the Terry Baptist church, May 13, 1912.

Mrs. W. S. Dennis,
Mrs. H. I. Dennis,
Mrs. Will T. Head,
Committee.

America, Go Forward!

America Go Forward through
The world wide open door,
Which God now opens up for you,
For peace and to end war.
Go forward faster, do not tire,
Obey our God's command;
Lift up His National Standard higher
For every state and land.
Go forward in King Jesus' name,
In state, in church and school
Until the laws that nations frame
Are measured by this rule.
Go forward upon Higher Ground
As harmless as a dove,
Tell and show nations you have found

God's Standard Law of Love.
Go forward without guns or sword
Because war's hell and sin
Adopt the Standard of the Lord.
And the Rule of Christ our King.
Go forward churches help to crown
Christ on election day.
Our Creed and Party lines go down
When we vote as we pray.
Go forward all ye nations
And wherever man is found
Stop tariff on all living rations.
And tax income and tax ground.
Go forward from all legal crimes
From state and national sins,
In these most perilous glorious times
Christ's Government begins.
Go forward, do our Father's will
In His kingdom here on earth
In Christ we can God's law fulfill
And give America a new birth.

—Wm. R. Benkert,
Nat'l Chm. Christian Party,
Davenport.

Rev. A. H. Clarif, a graduate of Mississippi College, is to receive the degree of Th. B. from the Southwestern Baptist Theological Seminary on May thirtieth. Brother Clark held several pastorates in Mississippi before he was called to Amite, La., and from there went to a field in Texas from which he attended the Seminary.

PISO'S REMEDY

Best Cough Syrup. Tastes Good. Use in time. Sold by Druggists.
FOR COUGHS AND COLDS

Tennessee College Commencement 1912.

May 27-31—Final examinations.
Friday, May 31, 8 p. m.—Elocution recital.

Saturday, June 1, 4-6 p. m.—Art reception address to the literary societies.

Sunday, June 2, 11 a. m.—Baccalaureate sermon, Rev. H. W. Virgin, D. D., Jackson, Tenn.

Sunday, June 2, 8 p. m.—Missionary sermon, Rev. H. W. Virgin, D. D.

Monday, June 3, 10 a. m.—Graduation of preparatory students. Address by Rev. G. A. Lofton, D. D., Nashville.

Monday, June 3, 3 p. m.—Meeting of board of trustees.

Monday, June 3, 5 p. m.—Class day exercises.

Monday, June 3, 7:30 p. m.—Students' concert.

Monday, June 3, 9 p. m.—President's reception.

Tuesday, June 4, 10 a. m.—Commencement exercises. Address by Rev. J. W. Porter, D. D., Lexington Ky.

Tuesday, June 4, 4 p. m.—Alumni business meeting.

Tuesday, June 4, 8 p. m.—Alumni banquet.

Call at T. B. Doxey's for Merchant Tailoring of the first quality. Also steam cleaning and dye works. Jackson, Miss.

Corner-Stone Laying.

At three o'clock Sunday afternoon May 12th, the corner-stone of the magnificent new church building of the First Baptist church, Yoakum, Texas, was laid. The ceremony was impressive and the congregation large. The marble slab is 40x50 inches, and on it are inscribed the name of the church, date of erection, the names of the building committee, pastor, architect and builder. In the box were placed a copy of the Bible, Baptist o'wld, Baptist Standard, Foreign Mission Journal, Home Field, the two local daily papers, S. S. Teacher and a roll of the church members and Sunday School.

The pastor preached the commencement sermon for Yoakum high school to an immense audience that morning. At night he baptized twenty-four persons. We could not seat the large crowd that gathered. Nine are awaiting baptism.

The first Sunday in June the writer is to preach the baccalaureate sermon for Palacios College, Palacios, Texas.

W. B. Sansing,
Pastor.

The Three Chairs.

By William F. Kirk.

The first chair was tlay—a high chair—

A baby was tied in the seat;
A fat, hungry child, he crowed and he smiled,

While waiting for something to eat.

A mother kept watch o'er this diner

For fear he might make the chair fall.

And now we are done with Chair Number One.

The first little chair of them all.

The second chair, thirty years later,
Held a boy who was handsome and strong;

In a glided cafe, with roysterers gay,
He let the swift hours slip along.

A waiter kept watch o'er this diner,
For fear he might make the chair fall.

And now we are through with Chair Number Two.

The merriest chair of them all.

The third chair was back of a bar-room.

In a corner all dingy and dark;
A man worn and thin had pleaded for gin.

Because it was cold in the park,
No soul kept a watch o'er this out-cast—

They knew he had met with his fall.

He was sleeping, you see, in Chair Number Three.

The last little chair of them all.

—New Orleans Picayune.

An Invitation that Invites.

Pastor W. H. Morgan, of the First church, Brookhaven, prints the following in the church's "Weekly Bulletin":

"OUR INVITATION.

"To all who mourn and need comfort; to all who are weary and need rest; to all who are friendless and want friendship; to all who are homeless and want sheltering love; to all who pray and to all who do not, but ought; to all who sin and need a Savior, and to whomsoever will, this church opens wide the door and makes free a place, and in the name of Jesus, the Lord, says
"WELCOME"

Miss Pearl Green.

We bow in much submission to the will of our merciful Father who has seen fit to remove all that was mortal of Miss Pearl Green from our midst, and take our spirit unto himself. We cannot understand the mysteries of Providence, but we are sure that our Heavenly Father is wise and merciful and doeth all things well. Miss Pearl Green has been a faithful, consistent and zealous Christian since her childhood. She has been foremost in every good work, and her heart and hand have opened to the calls of the needy. Her kind ministrations have cheered the hearts of the bereaved and desolate and charity has never appealed to her in vain. She has enlisted in all the movements of the church to advance religion, and on account of her active work and wise counsel, her co-workers had placed her in the lead. She was a charter member of the Y. W. A. and an active worker until she was called to accept a position in the Masonic Orphans' Home, when she was made an honorary member. We will miss her greatly in the Y. W. A. Her loss to the Orphans' Home is almost irreparable. In every relation of life she has been faithful to her trust; to the orphans she was a shining light.

Resolved, That we tender our

deepest sympathy to her bereaved relatives and pray Almighty God to comfort them in this sad hour.

Resolved, That a copy of these resolutions be sent to her bereaved mother, and a copy be placed in the minutes of our auxiliary, and a copy be sent to The Baptist Record.

XXX.

Religion and Public Ownership.

By Edward P. E. Troy.

The immorality of private control of public utilities has long been evident to students of the question of public ownership. Many writers have claimed that if the only advantage of municipal ownership were the removal from municipal life of the horrible, debauching influence of street railway, water, light, telephone and other public-service corporations, it would be well worth the while.

Few cities have suffered from the corruption of these corporations as has San Francisco. This fact lends additional interest to the unanimous report of the Social Service Committee of the recent Men and Religion Forward Movement of the Protestant churches in San Francisco, dealing with the evils of its municipal life.

One of the most important questions before this committee was: "What are the most glaring weaknesses in your municipal life today?" It was answered as follows:

"Private ownership and operation of public utilities. These corporations supply the funds and direct the organization that gives life to the political power of the vice and crime of the city. At a number of elections in this city we find the district in which live the wealthier persons or those who are the principal owners of the stocks and bonds of public service corporations on what is known as 'Pacific Heights,' voting almost as a unit with the lower section of the same district called 'Pacific street,' where is located the dives and the principal tenderloin district of the city."

Notice is taken of the thousands of merchants and others who were excused from jury duty in the bribery trials of the officers and employees of the corrupt public service corporations. They declared they would not convict a bribe-giver because "We have to do it ourselves in our business." The report says a further weakness in municipal life is:

"Lack of proper civic spirit among many business and professional men and a large part of the public, which permits grafting in the grant of privileges by the municipality, and in the relations of the businesses and industries of the community with each other."

In reply to the question, "What were the most conspicuous cases of graft in your city government?" the following reply was made:

"The cases of the supervisors' confessions of the bribery of the mayor and sixteen members of the board of supervisors during the Ruef-Schmidt regime, in 1906-1907, by officers and employees of the United Railroads, Pacific Telephone Company, Home Telephone Company, San Francisco Gas and Electric Company (controlled by the Pacific Gas

and Electric Company), Parkside Company, and other public service corporations, the evidence of which was unearthed by Francis J. Heney, Rudolph Spreckels and William J. Burns."

Municipal ownership of water and street railroads are given as two of the dominating political, social and economic movements in San Francisco. The low wage paid its employees by the street railway is declared to be less than sufficient to enable any man to support a wife and family. The practice of that company of giving the preference to inexperienced men as new employees, is commented on, and stated to be of the character of the sweating system. Pointing out a way for church work, the report says:

"No direct action has been taken by any church brotherhood towards correcting the oppressions imposed upon the people by the public service corporations, through bad service, impure water, poisonous gas and like evils." The condition of the privately owned water supply is further emphasized: "The board of health's last monthly report in chemical analysis shows nitrates in every reservoir of the water company. Under standards of Illinois State Board of Health, nitrates prohibited in surface waters."

In this report there is no hypocritical pandering to, or ignoring the evil practices of the "best" citizens, while calling attention to the crimes or vices of the "worst" elements in the community. The answer to the query about social distinctions in San Francisco says:

"Social distinctions are less marked on the Pacific coast than anywhere else in the country. In San Francisco there is no distinction between respectable, well-behaved, decently clad persons. A small group of idle, newly-rich persons try to create an exclusive social set by advertising in newspaper social columns their all-night dances, where champagne and other expensive liquors are drunk in large quantities."

Further comment is made on the society dances given by agents of costly wines in the discussion of the Barbary Coast dance halls, which says that there are twenty-nine dance halls in the city connected with saloons in the tenderloin and Barbary Coast, and "Subject to similar criticism are fashionable society dances where they sell large quantities of champagne and other expensive wines under saloon licenses."

The movement originated in New York. There were sent to some seventy cities in the United States the printed queries which resulted in the interesting San Francisco report.

Some one inquires why saloon men are so anxious for Mississippi to go back to local option when they claim that more liquor is being sold in the State now than before the State-wide prohibition law was in force. Ask yourself why!

HOME IN CLINTON.

Five rooms, water and lights, near schools, on gravel pike; lot 120x144 feet. Also three acres of land. Part cash, balance credit. Write R. R. Hardy, Clinton, Miss.

SUNDAY SCHOOL LESSON

By MISS M. LACKEY

THE KING AND HIS KINGDOM.

May 19.

Lesson 7.

The Old Law and the New Life.

Golden Text: "He that loveth his neighbor as himself fulfilled the law."

Romans 13:8.

This is still a continuation of the

Sermon on the Mount. The aim of

these lessons is to show how Jesus

purpose was not to destroy the law

but to explain it and to give it a more

vital meaning than it has before.

We must remember that Jesus was

concerned about the same thing as

the Jewish officials, but was concerned

in a different way. They talked

about law; He talked about life.

This lesson is a part of Jesus' explanation

of the true requirements of

the law, over against the mistakes

of the Jews. Jesus came to make

all good things more abundant; He

does not cut any real pleasure out

of our lives. He showed to His

hearers how He was going to make

their laws better by taking an ex-

ample. He selected for this the

sixth commandment. Many of them

thought as you are thinking now,

that they had never broken this com-

mandment because they had never

killed anybody. Let us study the

lesson carefully and prayerfully and

see if we are fulfilling the law by

living up to our Golden Text.

What law and prophets did Jesus

refer to in verse 17?

What part of the Bible was called

the law?

What part was called the proph-

ets?

In what sense did Jesus use the

word "destroy" in verse 17?

What did He mean by "Jot?" (The

smallest letter in the Hebrew alpha-

bet.)

What is meant by tittle? ("Lit-

tle horns," referring to the little

turns by which the letters were dis-

tinguished.)

What did He mean by fulfill?

What is the key word of the Old

Testament law? (Righteousness.)

What do you mean by righteous-

ness?

What is the connection between

a righteous spirit and keeping the

law?

What did Jesus mean by "these

least commandments?"

What did He mean by "the king-

dom of heaven?"

Who were the Scribes?

Who were the Pharisees?

In what did their righteousness

consist?

Who did Jesus refer to when He

spoke of "them of old time?"

What is meant by "judgment?"

(Subject to trial in the lower court.)

What is the meaning of "raca?"

(A word of contempt.)

What was the "council?" (The

Sanhedrin.)

What is meant by the hell of fire?

Why was such a severe penalty

pronounced against one who called

fool?

What does verse 25 mean?

What does verse 26 mean?

What does it teach about punish-

ment for sin?

SEEK FURTHER ANSWERS.

Why am I responsible for my in-

fluence?

Who is more apt to be stubborn,

the one who is in the right, or the

one who is in the wrong?

Who is my brother?

How can one know what is right

and what is wrong?

How ought the Christian life to

help one to judge righteously?

How can one increase one's right-

eousness?

What is the connection between

a righteous spirit and keeping the

law?

Why is it not sufficient to simply

hide an ugly mood?

Is it possible for us to hide our

ugly moods?

What kind of spirit is essential to

true worship?

If one has not that spirit how may

one get it?

In what way is the golden text

true?

Is there ever any real ground for

being angry?

What is meant by Eph. 4:26?

Are we to forgive and love an

enemy who persists in hating us?

Name two lessons worth while

that you can get from this lesson.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM
Take the Old Standard GROVE'S TASTE-LESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effective form. For grown people and children. 50c.

The Convention Song Book.

The Southern Baptist Convention will meet next week in the new meeting house of the First Baptist church of Oklahoma City. The pastor, Dr. Carter Helm Jones and his committee have asked Robert H. Coleman, business manager of the Baptist Standard, to lead the singing, and have also requested the use of the "New Evangel" song book in the services. This will be the fourth session of the Southern Baptist Convention in succession that Mr. Coleman's song books have been selected for use. "The Evangel" having been used at Louisville and Baltimore, and "The New Evangel" having been used last year in Jacksonville. It will also be remembered that "The New Evangel" was selected for use last year in the Northern Baptist Convention and is to be used again in this convention this year; then it was used in the Baptist World Alliance, and has been used in most of the Baptist State conventions. It goes without saying that the use of this splendid song book is not confined to conven-

tions, for thousands of churches and Sunday Schools are already using it, although it has only been from the press about twelve months. Its adaptability to all the services of the church, as well as its very superior quality of music make it the most popular song book of the present day. Robert H. Coleman, Dallas, Texas, is editor, publisher and distributor.

Order them from The Baptist Record.

Logtown.

We have just closed a great meeting here at Logtown. The Lord was with us from the beginning to the end. We had large congregations from the very first service, notwithstanding the inclement weather.

Evangelist W. A. McComb, of the Home Board, came to us on April 23rd and preached for us through the meeting which closed Sunday night, April 28.

Brother McComb's sermons were all full of New Testament grace and doctrine which reached the hearts of not only the Baptists of our town, but all other denominations, especially Methodists and Catholics.

Brother McComb's preaching was of the New Testament type. It won the hearts of the people of the entire town to him.

Our dear Brother Bowen, of Handsboro, who has labored in the Master's vineyard for the past forty years, and has done so much for Him, came over and spent a few days in the meeting and was a great help to us.

May the Lord bless Brethren McComb and Bowen for their great work. The visible results of the meetings were four for baptism and three by letter.

There are other conversions which will unite with other denominations.

Fraternally,
J. R. McCordle.

Stopped Those Pains.

Copper Hill, Va.—Mrs. Ida Conner, of this place, says: "For years I had a pain in my right side, and I was very sick with womanly troubles. I tried different doctors, but could get no relief. I had given up all hope of ever getting well. I took Cardui and it relieved the pain in my side, and now I feel like a new person. It is a wonderful medicine." Many women are completely worn out and discouraged on account of some womanly trouble. Are you? Take Cardui the woman's tonic. Its record shows that it will help you. Why wait? Try it today. Ask your druggist about it.

We had a fine service Sunday. Received five by letter and had one hundred and sixty-six in Sunday School. We had Miss Miley with us and she gave a very interesting talk to the Sunday School. We received three by baptism at our last meeting which was two weeks ago.

R. W. Bryant.

Union, Miss.

News in the Circle MARTIN BALL

After seven years of successful work as pastor at Conway, Ark., Rev. John Jeter Hurt has resigned to accept the First church at Durham, N. C. He has served the Master's call well in several important places in Arkansas.

The good news comes to us that the Home Board is out of debt, with a little balance. The receipts of the Foreign Mission Board were \$580,408.00. Mississippi gave \$41,571.00. The debt of the Board has been reduced to \$56,399.00.

Rev. L. F. Gregory, of Columbus, has been secured to preach the commencement sermon for the Eupora high school on May 19. It will be well done.

Dr. J. B. Lawrence, of the First church, Columbus, will aid Pastor J. R. G. Hewlett in a protracted meeting at Eupora, beginning the 28th of May. A great meeting is expected. These brethren make a strong team.

The principal of the high school at Winona has secured the services of Dr. C. V. Edwards, of Greenwood, to preach the commencement sermon on May 19th. The principal is rejoicing that he has secured such efficient help.

Dr. B. D. Gray gives out a happy note of rejoicing. The total for home missions amounts to \$366,050.51. This leaves a balance to the credit side of \$14,592.00. \$155,000.00 was sent to the mission rooms after seven o'clock on April 30. Mississippi gave \$28,200.00. This is \$2,800.00 short of the amount asked for.

Pastor Terry, of Brinkley, Ark., after a few years of successful work, has resigned and will go to Louisiana. He was successful in getting the church together after the destructive storm, and built an excellent house of worship.

The president of the Texas Baptist Memorial Sanitarium invites the Buckner Orphans' Home to bring to the sanitarium such of its inmates as require hospital treatment. The treatment and all care to be without cost to the Home authorities. A good move in the right direction.

Dr. W. L. Pirkard, pastor of the First church, Savannah, Ga., has been conducting a meeting in his church for five weeks, preaching at night. Large numbers have joined the church. The congregations taxed the capacity of the church.

Pastor A. B. Ingram has just closed a great meeting at Frederick, Okla. Sometimes the meetings were marked by great Pentecostal power. Strong men were converted and came into the church. Prayer-meetings were held in the business houses. Old backsliders were reclaimed and took up the cross and went to work.

The Texas Baptists paid this year \$77,852.00 to foreign missions and \$62,835.00 to home missions. This was \$35,000.00 more than they gave last year. That is royal giving. \$82,000.00 was given in one day. It kept the secretary and his force busy.

The co-operative meetings in the churches of Ft. Worth, Texas, held by the Home Board evangelists, resulted in two hundred and sixty additions. The College avenue and Worth Temple churches united and have a consolidated membership of seven hundred. A new site will be selected and a suitable church building will be erected.

The question of moving Ouchita College from Arkadelphia to Little Rock, Ark., has been agitated for some time. In order to prevent this the citizens of Arkadelphia proposed to assume the indebtedness, amounting to \$50,000.00 and permit the college to remain where it is. Some other restrictions were made, which were assented to.

Rev. W. H. Geistwrit, of San Diego, Cal., is to be one of the principal speakers at the B. Y. P. U. encampment at Palacios, Texas, this summer. He is said to be one of the most popular B. Y. P. U. encampment speakers in America.

Pastor J. M. Talley, of Cherokee, Texas, has just closed a great meeting. He had to his assistance Evangelist W. L. Head, of Ft. Worth. There were forty-four additions, and twenty-nine were baptized. The church was mightily revived and given a vision of greater possibilities in the future.

Rev. R. H. Tandy, who did such admirable work at Hazlehurst, is making a great success of the work in Greenville, Ky. He has an attractive way of bringing things to pass.

Dr. W. W. Landrum, of Broadway church, Louisville, Ky., recently assisted in a gracious meeting at Russellville, Ky. All the students in Bethel College were saved by three. There was such mighty spiritual power went out from the meeting that it is thought these cannot resist it long. Dr. Landrum is a mighty preacher.

The friends have decided to erect a monument to President H. W. Tribble on the campus of Columbia College, Fla. The monument is to cost something over one thousand dollars and is to be erected within the next thirty days.

Mrs. Woodbury, who had taught the infant class in the Walnut street Sunday School, Louisville, Ky., for fifty years, was preparing to celebrate the jubilee year, died on the Sunday the celebration was to occur. Dr. T. T. Eaton regarded her as the best infant class teacher he ever heard.

Dr. J. H. Anderson, of Clinton, Ky., has been elected to the chair of theology in the Hall-Moody Institute, Martin, Tenn. He has bought a home in Martin and will soon move his family. He will receive a hearty welcome to Tennessee where he labored so faithfully in the pastorate.

There were two professions of faith at the regular weekly prayer meeting at Hall-Moody Institute, of Martin, Tenn., last week. That sounds better than hearing that the college had been successful in a match game of baseball.

A large hotel is being erected at Ridgecrest, North Carolina, on the Southern Baptist Assembly grounds. It has something over seventy-five rooms. The grounds are being made very attractive.

Judge Thomas G. Lawson has bequeathed Mercer University, Macon, Ga., \$100,000.00. A gift like that comes in nicely for a struggling Baptist College. A noble example for men of means.

The Ridgecrest Assembly.

(Formerly Blue Mont)

July 14—Aug. 18, 1912.

During the fourth annual session of the Ridgecrest Assembly five conferences will be held as follows:

July 14-19—Education.

July 21-26—Home Missions.

July 28-Aug. 2—Foreign Missions.

Aug. 4-9—Sunday Schools and B. Y. P. U.

Aug. 11-16—Bible.

Ridgecrest, the home of the Southern Baptist Assembly, is on the Southern Railway, eighteen miles east of Asheville, North Carolina. The grounds, owned by a corporation of Baptists, living in fifteen states, occupy a beautiful plateau of about two square miles on the top of the Blue Ridge Mountains. Nearly one hundred buildings in the grounds afford summer homes for a congenial company of people every summer. There are hotels and boarding places. No admission fee is charged to



the grounds nor to the auditorium.

For program of the assembly, write B. W. Spillman, General Secretary, Ridgecrest, N. C.

For information as to accommodations, write E. F. Mumford, General Manager, Ridgecrest, N. C.

THE RIDGECREST CONFERENCE ON EDUCATION.

July 14-19, 1912.

The Fourth Annual Conference will be held in the auditorium at Ridgecrest (formerly Blue Mont), North Carolina. The Conference will be under the direction of President Wm. Louis Potest (Wake Forest College).

A number of persons interested in the problems affecting the educational interests of the Southern Baptists meet every summer at Ridgecrest to discuss these problems. There will be conferences of Baptist State Educational Secretaries, of trustees of educational institutions of presidents of colleges and universities and of principals and teachers in schools of various grades. There will be a conference of men and women who teach in the mountain schools.

Rates for board and room, from \$1.00 to \$2.00 per day. For further information address B. W. Spillman, General Secretary of the Southern Baptist Assembly, Ridgecrest, N. C.

Germ of Disease should be promptly expelled from the blood. This is a time when the system is especially susceptible to them. Get rid of all impurities in the blood by taking Hood's Sarsaparilla, and thus fortify your whole body and prevent illness.

CLEANS LIKE MAGIC SENT ON APPROVAL!

Wonderful invention THE KINCY VACUUM CLEANER. Cleans Carpets, Rugs, Mattings, Linoleum, Maffren, Pillows, etc., better than any brush or carpet sweeper. Different from all other Vacuum Cleaners. New, better! Only one with perfect vacuum—sucks out every particle of dust and germs. Makes the house sweet—no dust to fly around.

Weights Only 5 lbs. Neat, compact, durable, safe, simple to operate. Most delicate woman can work with ease. Does the work of \$100 electric vacuum cleaner weighing 20 lbs. Weights only 5 lbs.—costs \$8.75 delivered.

\$8.75 AGENTS! Make Money! Every family a prospect! Nothing to learn. Quickly demonstrated. Let the lady try it. She will be delighted. Your sale is made before you're too late. Write today for information.

Quick! Sure! One man only to each territory. Big profits. Write today, before you're too late. W. M. CHILES, Southern Distributor, 324 Whitney Bank Building, New Orleans, La.

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"The Quality Wagon"

The OWENSBORO WAGON combines every feature that goes for long wear and light running. Made of selected Kentucky Oak and Hickory, with more and heavier iron, and built by wagon experts of 30 years experience. Compare the OWENSBORO with other wagons and you are convinced of its superiority. Ask your dealer, or write us for particulars. Liberal Proposition to Dealers. **OWENSBORO WAGON CO. :: Owensboro, Ky.**



Teachers Special Course, Blue Mountain College.

APRIL 8th TO MAY 31st, 1912.

Write, telephone or telegraph for full information.

If interested in next session, write now for catalogue. Our books open on the first Monday in May for room engagements for September.

LOWREY & BERRY,

Proprietors

BLUE MOUNTAIN,

MISSISSIPPI

You Look Prematurely Old

Because of those ugly, grizzly gray hairs. Use "LA CREOLE" HAIR DRESSING. Price \$1.00, retail.

Mississippi Woman's College

Hattiesburg, Miss.

Courses include, in addition to the regular collegiate and academic departments, Conservatory of Music and Fine Arts. Faculty of trained Christian teachers. Ideal location and climate. New and modern dormitory. Every room an outside room with two large windows.

A SCHOOL FOR THE EDUCATION OF WOMEN

OWNED AND OPERATED BY THE MISSISSIPPI BAPTIST CONVENTION

Steam heat, electric lights, artesian water. Campus of twenty-six acres. Industrial home for girls of limited means. Next session opens September 18, 1912.

For catalogue and further information, address until June 1st, J. L. JOHNSON, Jr., President, Clinton, Miss.

Alcohol and Insanity.

While in almost every part of the civilized world alarm is felt at the increasing rate of insanity in the population, there are some localities which seem, on the other hand, to be becoming less infested, so to speak, with the virus of mental disease. One of these appears to be the state of Kansas, which had in 1904-56.2 commitments to its asylums per hundred thousand of population. In 1910 the number for each hundred thousand had fallen to 42.3, and in 1911 to 33.3, and the members of the state board of control and the asylum officials are said to credit this to the stricter enforcement of the prohibition laws of the state and the consequent diminished consumption of alcohol. Prohibition does prohibit in Kansas, it is asserted, and William Allen White, in a recent article in the Outlook, corroborates this statement. Of course there must be some leakage over the border, but it seems to be a fact that Kansas is practically a "dry" state. It is not surprising that insanity should decrease with the diminished consumption of an article of diet, or rather of indulgence, which is credited by alienists with the direct causation of at least ten per cent of existing insanity—probably considerably higher percentage—and which indirectly is a more or less important etiologic factor in a very much larger percentage of cases. The Kansas figures come reasonably close to those of the alienists' statistics.

Copies from the Medical Journal of the American Medical Association for April, 1912.

Richardson & Co. of Reidsville, N. C., manufacture about one million pounds of "North State" tobacco in one-ounce sacks and sell ninety per cent of it in Mississippi. Bull Durham people manufacture twenty-three million pounds and sell about one hundred and fifty thousand pounds in Mississippi. Now, these two factories alone sell in this state one million and fifty thousand pounds besides other factories sell smoking tobacco in this territory and there are a large number of manufactured cigarettes sold in this State, but let us be conservative and say that there's only one million pounds, that is, sixteen million one-ounce sacks, and estimate forty cigarettes to each sack, that is, two hundred and forty million cigarettes, each pound sold at retail brings 80 cents, but let's put it at 70 cents per pound, that is seven hundred thousand dollars consumed in Mississippi each year for cigarettes. There is more granulated tobacco consumed by cigarette

smokers in Mississippi than any other country in the world of the same area. Cigarettes affect the mind and the mind is the base of the whole nervous system. Teachers claim that they can tell a cigarette pupil by the grade they make. They inhale the smoke, and if you will blow a mouthful of the smoke through a white handkerchief you can form some idea of the nicotine deposited in the system. Tobacco is doing more harm in Mississippi with the rising generation than whiskey; because whiskey traffic is under ban made vicious and the law is enforced as well as any other law with probably the exception of Vicksburg, Natchez, Greenville, and Biloxi, where the officers are under obligations to that class for election. No doubt the commitments to the asylums per hundred thousand of the population has been reduced under prohibition and would have been more if we were not a state of cigarette fiends. There are a great many who violate the law in giving cigarette papers out with tobacco or place them where the purchaser can get them that have no cigarette license and also sell smoking tobacco, snuff and cigarettes to children under eighteen years of age. If sheriffs and marshals would be more vigilant, minors would have more difficulty in getting tobacco.

If this money spent by the church members for tobacco and the smoke blown through their nostrils were given to the mission boards, how many missionaries would it sustain in foreign fields? And the bad example to their children and the youth!

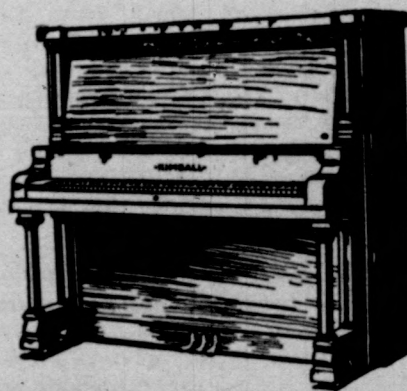
I have seen men running for office that would cause boys to look up to them, with their fingers dyed with nicotine, and I thought they were doing very wrong. What is your candid opinion about it?

W. H. Patton.

Shubuta, Miss.

A New Book.

Those who have been interested in the personality of Brother K. H. Basmajian, exile from Turkey, and now resident in Atlanta, Ga., will be glad to read his new book, "Life in the Orient." His brief autobiography tells of his early conversion to Protestantism, and consequent persecution, his labors for years among his own people and his final decision to come for theological training to this land of religious liberty and research. Succeeding chapters are given to the history, government and religions of Armenia, including the work of Protestant missionaries there. His treatment



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of the life of Mohammed and the founding of Mohammedanism contains much new to us, and his descriptions of social life and customs is full of interest to an occidental mind. But the most thrilling part of the book is found in the closing chapters, describing the massacre of thousands of Armenian Christians in 1909, and the dying testimony of many to the love and power of the Savior for whom they gave up their lives. Our hearts burn within us as we read of these of whom the world was not worthy. The book is dedicated to the American missionaries who are upbuilding the Kingdom of Immanuel in Turkey, and to the martyrs of Armenia who died for Christ and native land. It may be of interest to add that on a recent prayer meeting occasion Brother Basmajian made a presentation of a copy of his book to Dr. Provine as the initial volume of the fine library which is to be established for Mississippi College.

"Life in the Orient" is a strong missionary work and may be obtained by writing to Rev. K. H. Basmajian, 26 N. Mayson Ave., Atlanta, Georgia.

Harper Memorial Library.

The William Rainey Harper Memorial Library at the University of Chicago is to be dedicated on June

10 and 11, 1912. It is expected that the building will be occupied by June 1. Delay in building operations has been occasioned by the strikes, but furniture and shelves are now being installed, the reading-room is practically completed, and work on the west tower is progressing satisfactorily. A special effort will be made to have the alumni attend the dedicatory exercises, which will be held in Harper Court, bounded on the south by the library, and on the west by Haskell Oriental Museum, and on the east by the law building. At least twelve thousand invitations are being sent to alumni and to those prominent in civic and political life. For the next few years the first floor of the new building will be used by class rooms and will also contain the Harper Assembly room. Eventually, however, the entire floor is to be utilized as a stack room. On the second floor will be the administrative offices, a cataloguing room, and a rest room for employees.

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